English

إنجليزي

An Explanation of the Last Tenth of the Noble Qur’an

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Crucial Matters in the Life of a Muslim

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An Explanation of the Last Tenth of the Noble Qur’an

إنجليزي

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تفسير العشر الأخير

من القرآن الكريم

17 cm

24 cm

بسم الله الرحمن الرحيم

Introduction

In the Name of Allah Most Merciful, Most Beneficent in Mercy

All praise is due to Allah, and may the peace and blessings of Allah be upon our leader, the Messenger of Allah, and upon all his family and upon his companions, To proceed:

Know my Muslim brother and sister, may Allah be merciful upon you, that it is compulsory upon us to know four things:

1. The first is knowledge, which is the knowledge of Allah, the Almighty and Majestic, the knowledge of the Prophet, and the knowledge of the religion of Islam. It is not allowed to worship Allah with ignorance since whoever does this is astray.

2. The second is action, since the person who has knowledge but does not implement it has evoked Allah's anger, as they had knowledge but did not act accordingly. One of the deceptive enticements of Satan is that he discourages people from gaining beneficial knowledge by deceiving the person into thinking that he is excused by Allah due to his ignorance. What this person does not realize is that if he deliberately stays away from learning while he has the ability, the proof is established against him (for punishment). This is the trick that Satan played upon the people of Noah, as Allah mentioned in the Qur'an when they: ***"put their fingers in their ears and covered themselves with their clothes"*** …. in order to plea that the proof would not be established against them.

3. The third is calling and propagating the knowledge and practice of Islam, for the scholars and callers are the inheritors of the Prophets. Allah the Exalted cursed the Israelites because they "used to forbade others the wickedness that they themselves would do, and what an evil thing they did." Teaching and calling to Islam is a community obligation, and thus when some of them fulfill this obligation none are blameworthy, but if all leave it, all are blameworthy.

4. The fourth is to have patience and perseverance with any misfortune faced in learning, practicing, teaching and calling others to it.

In order to participate in this noble action of spreading knowledge to relieve people of their ignorance and easing the way for them to seek that knowledge obligatory upon them, we have gathered in this concise book the very basics of Islamic knowledge needed by all, along with the explanation of the last three parts (*Juz*) of the Noble Qur'an. As it is said, if something cannot be attained in its fullest, one should not neglect what can be attained of it.

We have been keen to remain precise and concise throughout this book, and we have mentioned only the authentic narrations of the Prophet (ﷺ).We never, however, say that we are perfect and complete, since this is the station of the Prophet (ﷺ) [As Allah made him infallible in what he relates about Allah and Islam. If what we say is correct then it is from Allah, and if what we say is incorrect then it is from ourselves and Satan, and Allah and His Messenger are absolved and cleared from it. May Allah have mercy on those that guide us to our mistakes with constructive criticism.

We ask Allah the Exalted to reward with the best rewards everyone who has participated in preparing, publishing and distributing this work, and to accept from them their good deeds and multiple their blessings.

And Allah knows best, and peace and blessing be upon our Leader, our Prophet Muhammad, and all his family and companions.

Second edition: This book was recommended by several Muslim scholars around the world.

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spend three nights except that the written will of the bequeathal is with him." [Muslim] Then he said : "No night has passed by since I heard this from the Messenger of Allah (ﷺ) except that my will is with me.

- The example of Imam Ahmad (رحمه الله) who said: "I have not narrated a narration except that I have acted upon it, even to the point that the Prophet was cupped for blood by Abu Tayyibah and he gave him a Dinar (gold coin) so I went to the man who cups blood and he performed this for me and I gave him a Dinar."
- The example of Imam al-Bukhari (رحمه الله) who said: "I never did backbiting against anyone since I came to know that backbiting is prohibited. Verily I hope that I meet Allah and He does not take me in to account for ever backbiting anyone.
- One hadith narrates: "Whoever reads the verse of the Footstool after each obligatory prayer, then there will be nothing to prevent him from entering the Paradise except death." [an-Nasaa'i] Ibn al-Qayyim said: "It has come to my knowledge that Sheikh al-Islam Ibn Taimiyyah said: 'I have never left it ever except due to forgetfulness or something similar to it'."

■ After attaining knowledge and acting upon it, you must propagate what Allah has blessed you with, so as not to deprive yourself of the reward of propagation, nor other people from this goodness. The Prophet (ﷺ) said: "Those that guide to a goodness have a reward similar to those that perform it (after learning from them)." [Muslim] And he (ﷺ) said: "The best of you are those who learn the Qur'an and teach it." [al-Bukhari]. And he (ﷺ) said: "Convey from me even if it is only one verse of the Qur'an." [al-Bukhari and Muslim]. According to the amount of goodness you propagate, your reward will increase and your good deeds will grow in this life and after your death, as the Prophet said (ﷺ) : "When a person dies his deeds are cut off except through three: ongoing charity, knowledge from which others benefit, and a pious offspring that supplicates for him." [Muslim]

■ Enlightenment :

We read Surat al-Fatiha more than seventeen times every day, and we seek refuge from being like those on whom there is anger and those who are astray. Yet we imitate them in their actions: we leave off learning and act out of ignorance, or we learn but we do not act upon it.

We ask Allah to bestow upon you and us beneficial knowledge and good deeds and Allah and His Messenger know best. May the salutations of peace and blessing be upon Muhammad (ﷺ) and all his family and companions.

A KEY TO THE ARABIC LETTERS

Arabic Letter or Mark	Name	Symbol Used in English Text	The shape of the letters if they are connected with other letters		
			In the beginning	In the beginning	In the beginning
ا / ى(vowel)	alif	aa or ā	NA	NA	ـا / ـى
ب	baa	b	بـ	ـبـ	ـب
ت / ة	taa	t	تـ	ـتـ	ـت / ـة
ث	thaa	th	ثـ	ـثـ	ـث
ج	jeem	j	جـ	ـجـ	ـج
ح	ḥaa	ḥ	حـ	ـحـ	ـح
خ	khaa	kh	خـ	ـخـ	ـخ
د	daal	d	NA	NA	ـد
ذ	dhaal	dh	NA	NA	ـذ
ر	raa	r	NA	NA	ـر
ز	zaay	z	NA	NA	ـز
س	seen	s	سـ	ـسـ	ـس
ش	sheen	sh	شـ	ـشـ	ـش
ص	ṣaad	ṣ	صـ	ـصـ	ـص
ض	dhaad	đ	ضـ	ـضـ	ـض
ط	ṭaa	ṭ	طـ	ـطـ	ـط
ظ	thaa	ž	ظـ	ـظـ	ـظ
ع	ʻayn	ʻ	عـ	ـعـ	ـع
غ	ghayn	gh	غـ	ـغـ	ـغ
ف	faa	f	فـ	ـفـ	ـف
ق	qaaf	q	قـ	ـقـ	ـق
ك	kaaf	k	كـ / کـ	ـكـ / ـکـ	ـك
ل	laam	l	لـ	ـلـ	ـل
م	meem	m	مـ	ـمـ	ـم / ـم
ه ھ	haa	h	هـ	ـهـ	ـه
و	waaw	w	NA	NA	ـو
و (as vowel)	waaw	ū			
ي	yaa	y	يـ	ـيـ	ـي
ي (as vowel)	yaa	ee or ī			
ء	hamzah	’	This appears in three forms : 1) on a line, 2) by itself, 3) on an alif		

ـــَــ	fatḥah	A
ـــِــ	kasrah	I
ـــُــ	dhammah	U
ـــّــ	shaddah	doubled letter
ـــْــ	sukoon	absence of vowel

The Virtues of Reciting Qur'an

The Qur'an is the word of Allah. The superiority of the Qur'an over the words of His creation is like the superiority of Allah Himself over His creation. The movement of the tongue in reciting the Qur'an is the best action that the tongue may ever perform.

■ **There are many virtues in teaching and reciting the Qur'an, some of which are the following :**

✷ **The reward of teaching :** The Prophet (ﷺ) said: ***"The best of you are those who learn the Qur'an and teach it"*** (al-Bukhari).

✷ **The reward of reciting :** The Prophet (ﷺ) said: ***"Whoever reads one letter of the book of Allah will be rewarded for it with a good reward, and this good reward will be increased tenfold."*** (at-Tirmidhi).

✷ **The reward of learning the Qur'an, memorizing it and being skillful in its recitation :** The Prophet (ﷺ) said: ***"The one who reads the Qur'an while having previously memorized it is with the noble dutiful angels, and the one who recites the Qur'an while it is difficult for him will receive two rewards. "*** (al-Bukhari and Muslim) He also said: ***"It will be said (in Paradise) to the recitor of the Qur'an who acted upon its teachings: read, ascend, and beautify as you did in your worldly life, for indeed your level is that equal to your last verse."*** (at-Tirmidhi).

Al-Khattaabi said : It has been mentioned in a narration that the number of levels in Paradise is equal to the number of verses of the Qur'an, so it will be said to the recitor : ascend as many levels as the number of verses you used to recite of the Qur'an. Those who recited the entire Qur'an will rise to the highest level in Paradise in the Hereafter, and those who recited part of it will ascend accordingly, until their reward is equal to the last verse of their recitation.

✷ **The reward for teaching the Qur'an to one's children :** The Prophet (ﷺ) said: ***"One who reads the Qur'an, learns it, and acts upon it will place upon his parents a crown of light as brilliant as the sun. He will clothe them with cloaks that are more valuable than this whole world. They will ask: 'Why are we made to wear this garment [of honor]? It will be said to them: 'Due to the importance your child paid to the Qur'an' "*** (al-Haakim).

✷ **Intercession of the Qur'an for its recitor in the Hereafter :** The Prophet (ﷺ) said: ***"Recite the Qur'an, for it will intercede for its companions on the Day of Resurrection."*** (Muslim). He (ﷺ) also said: ***"A slave's fasting and recitation of the Qur'an will intercede for him on the Day of Resurrection."*** (Ahmad).

✷ **The reward of those who congregate for the recitation and study of the Qur'an :** The Prophet (ﷺ) said: ***"No people gather in a house of the houses of Allah [mosques], reciting the Book of Allah and studying it among themselves, except that tranquility descends upon them, mercy covers them, the angels surround them, and Allah mentions them to those in His company."*** (Abu Dawud).

■ **The Etiquette of Reciting the Qur'an :** Ibn Katheer mentioned some of these etiquettes, and among them are the following :

- ✷ One should neither recite nor touch the Qur'an except in a state of purification.
- ✷ One should use *Siwak* to clean his teeth before recitation.
- ✷ One should wear his best clothes.
- ✷ One should face the direction of prayer (*Qiblah*).
- ✷ One should pause his recitation when yawning.
- ✷ One should not interrupt his recitation and speak, except if necessary.
- ✷ One should be attentive to what he is reciting.
- ✷ One should pause at a verse mentioning reward and ask Allah for that reward.
- ✷ One should pause at a verse mentioning punishment and seek refuge in Allah from that punishment.
- ✷ One should not leave the Qur'an opened, nor place anything on it.
- ✷ One should not raise his voice when reciting to the extent that he confuses other adjacent recitors.
- ✷ One should not recite in marketplaces and places of distracting noise.

■ **The Manner of Recitation :** When Anas (رضي الله عنه) was asked about the recitation of the Prophet (ﷺ), he said: "He would elongate it, so when he read 'Bismillah-ir-Rahman-ir-Raheem', he would elongate Allah, ar-Rahman, and ar-Raheem." (al-Bukhari).

■ **Multiplication of Reward :** Every person who recites the Qur'an purely for Allah's sake will receive reward, but this reward is multiplied if the recitation is accompanied with attentiveness, contemplation and understanding of what is being recited. If it is done in this manner, each recited letter will be multiplied from ten to seven hundred times.

■ **Daily Recitation :** The companions of the Prophet (ﷺ) would recite the Qur'an daily, and none of them would make a habit of reciting the whole Qur'an in less than a week. Rather, they were prohibited from reciting it in less than three days.

Thus my dear brothers and sisters, spend your time in reciting the Qur'an. Set yourself a fixed amount to recite daily, and do not leave it no matter what happens, since a small amount recited regularly is better than a large amount recited occasionally. If you forget or fall asleep, make up that recitation on the next day, as the Prophet (ﷺ) said: ***"Whoever falls asleep and fails to recite his portion of the Qur'an, or part of it, and then recites it between the Fajr and Žuhr prayer of the following day, it will be written for him as if he read it at night"*** (Muslim).

Do not be of those who neglect the Qur'an or forget it in any way, such as failing to read it, recite it, not contemplating its meanings, not putting its teachings into action or not seeking the cure of illnesses by it.

(1) Sūrah al-Fātiḥah[1]

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ١
ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ٢
ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ٣ مَٰلِكِ يَوۡمِ ٱلدِّينِ ٤
إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ ٥ ٱهۡدِنَا
ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ ٦ صِرَٰطَ ٱلَّذِينَ أَنۡعَمۡتَ
عَلَيۡهِمۡ غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ
وَلَا ٱلضَّآلِّينَ ٧

1 In the name of Allāh,[2] the Entirely Merciful, the Especially Merciful.[3]
2 [All] praise is [due] to Allāh, Lord[4] of the worlds ą
3 The Entirely Merciful, the Especially Merciful,
4 Sovereign of the Day of Recompense.[5]
5 It is You we worship and You we ask for help.
6 Guide us to the straight path ą
7 The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.

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1 *Al-Fātiḥah* : The Opening (of the Qur'ān). Note: *Sūrah* titles are not an integral part of the Qur'ān. A distinguishing word in a particular *sūrah* or a word defining its subject matter often became a common means of identification among the Prophet's companions and later scholars. Although some names, such as *al-Fātiḥah,* were used by the Prophet ﷺ in reference to a particular *sūrah,* they were not specifically designated by him as titles.

2 Allāh is a proper name belonging only to the one Almighty God, Creator and Sustainer of the heavens and the earth and all that is within them, the Eternal and Absolute, to whom alone all worship is due.

3 *Ar-Raḥmān* and *ar-Raheem* are two names of Allāh derived from the word "*raḥmah*" (mercy). In Arabic grammar both are intensive forms of "merciful" (i.e., extremely merciful). A complimentary and comprehensive meaning is intended by using both together.
Raḥmān is used only to describe Allāh, while *raḥeem* might be used to describe a person as well. The Prophet ﷺ was described in the Qur'ān as *raḥeem. Raḥmān* is above the human level (i.e., intensely merciful). Since one usually understands intensity to be something of short duration, Allāh describes Himself also as *raḥeem* (i.e., continually merciful).
Raḥmān also carries a wider meaning ą merciful to all creation. Justice is a part of this mercy. *Raḥeem* includes the concept of speciality ą especially and specifically merciful to the believers. Forgiveness is a part of this mercy. (See al-Qurṭubī's *al-Jāmi'u li Aḥkāmil-Qur'ān,* pp. 103-107.)

4 When referring to Allāh *(subḥānahu wa ta'ālā)*, the Arabic term *"rabb"* (translated as "Lord") includes all of the following meanings: "owner, master, ruler, controller, sustainer, provider, guardian and caretaker."

5 i.e., repayment and compensation for whatever was earned of good or evil during life on this earth.

(58)Sūrah al-Mujādilah[1]

Bismillāhir-Raḥmānir-Raḥeem

1 Certainly has Allāh heard the speech of the one who argues [i.e., pleads] with you, [O Muḥammad], concerning her husband and directs her complaint to Allāh. And Allāh hears your dialogue; indeed, Allāh is Hearing and Seeing.

2 Those who pronounce thihār[2] among you [to separate] from their wives - they are not [consequently] their mothers. Their mothers are none but those who gave birth to them. And indeed, they are saying an objectionable statement and a falsehood. But indeed, Allāh is Pardoning and Forgiving.

3 And those who pronounce thihār from their wives and then [wish to] go back on what they said - then [there must be] the freeing of a slave before they touch one another. That is what you are admonished thereby; and Allāh is Aware of what you do.

4 And he who does not find [a slave] - then a fast for two months consecutively before they touch one another; and he who is unable - then the feeding of sixty poor persons. That is for you to believe [completely] in Allāh and His Messenger; and those are the limits [set by] Allāh. And for the disbelievers is a painful punishment.

5 Indeed, those who oppose Allāh and His Messenger are abased as those before them were abased. And We have certainly sent down verses of clear evidence. And for the disbelievers is a humiliating punishment

6 On the Day when Allāh will resurrect them all and inform them of what they did. Allāh had enumerated it, while they forgot it; and Allāh is, over all things, Witness.

ترتيبها ٥٨ — سُورَةُ المُجَادِلَة — آياتها ٢٢

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَٰدِلُكَ فِى زَوْجِهَا وَتَشْتَكِىٓ إِلَى ٱللَّهِ
وَٱللَّهُ يَسْمَعُ تَحَاوُرَكُمَآ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ١ ٱلَّذِينَ يُظَٰهِرُونَ
مِنكُم مِّن نِّسَآئِهِم مَّا هُنَّ أُمَّهَٰتِهِمْ ۖ إِنْ أُمَّهَٰتُهُمْ إِلَّا ٱلَّٰٓـِٔى
وَلَدْنَهُمْ ۚ وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ ٱلْقَوْلِ وَزُورًا ۚ وَإِنَّ
ٱللَّهَ لَعَفُوٌّ غَفُورٌ ٢ وَٱلَّذِينَ يُظَٰهِرُونَ مِن نِّسَآئِهِمْ ثُمَّ يَعُودُونَ
لِمَا قَالُوا۟ فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَآسَّا ۚ ذَٰلِكُمْ تُوعَظُونَ
بِهِۦ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ٣ فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ
مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَآسَّا ۖ فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ
مِسْكِينًا ۚ ذَٰلِكَ لِتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ۚ وَتِلْكَ حُدُودُ ٱللَّهِ ۗ
وَلِلْكَٰفِرِينَ عَذَابٌ أَلِيمٌ ٤ إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥ كُبِتُوا۟
كَمَا كُبِتَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ وَقَدْ أَنزَلْنَآ ءَايَٰتٍۭ بَيِّنَٰتٍ ۚ وَلِلْكَٰفِرِينَ
عَذَابٌ مُّهِينٌ ٥ يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا
عَمِلُوٓا۟ ۚ أَحْصَىٰهُ ٱللَّهُ وَنَسُوهُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ٦

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[1] *Al-Mujādilah*: The Arguing (or Pleading) Woman.

[2] The saying by a husband to his wife, "You are to me like the back of my mother," meaning unlawful to approach. This was a type of divorce practiced by the Arabs before the prophethood of Muḥammad ﷺ.

أَلَمْ تَرَ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ مَا يَكُونُ
مِن نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ
وَلَآ أَدْنَىٰ مِن ذَٰلِكَ وَلَآ أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا۟ ۖ ثُمَّ يُنَبِّئُهُم
بِمَا عَمِلُوا۟ يَوْمَ ٱلْقِيَٰمَةِ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٧﴾ أَلَمْ تَرَ إِلَى ٱلَّذِينَ
نُهُوا۟ عَنِ ٱلنَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُوا۟ عَنْهُ وَيَتَنَٰجَوْنَ بِٱلْإِثْمِ
وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ
بِهِ ٱللَّهُ وَيَقُولُونَ فِىٓ أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا ٱللَّهُ بِمَا نَقُولُ ۚ حَسْبُهُمْ
جَهَنَّمُ يَصْلَوْنَهَا ۖ فَبِئْسَ ٱلْمَصِيرُ ﴿٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا
تَنَٰجَيْتُمْ فَلَا تَتَنَٰجَوْا۟ بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ وَتَنَٰجَوْا۟
بِٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ ﴿٩﴾ إِنَّمَا ٱلنَّجْوَىٰ
مِنَ ٱلشَّيْطَٰنِ لِيَحْزُنَ ٱلَّذِينَ ءَامَنُوا۟ وَلَيْسَ بِضَآرِّهِمْ شَيْـًٔا
إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٠﴾ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُوٓا۟ إِذَا قِيلَ لَكُمْ تَفَسَّحُوا۟ فِى ٱلْمَجَٰلِسِ فَٱفْسَحُوا۟ يَفْسَحِ
ٱللَّهُ لَكُمْ ۖ وَإِذَا قِيلَ ٱنشُزُوا۟ فَٱنشُزُوا۟ يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟
مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَٰتٍ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

(7) Have you not considered that Allāh knows what is in the heavens and what is on the earth? There is in no private conversation three but that He is the fourth of them,[1] nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed Allāh is, of all things, Knowing.

(8) Have you not considered those who were forbidden from private conversation [i.e., ridicule and conspiracy] and then return to that which they were forbidden and converse among themselves about sin and aggression and disobedience to the Messenger? And when they come to you, they greet you with that [word] by which Allāh does not greet you[2] and say among themselves, "Why does Allāh not punish us for what we say?" Sufficient for them is Hell, which they will [enter to] burn, and wretched is the destination.

(9) O you who have believed, when you converse privately, do not converse about sin and aggression and disobedience to the Messenger but converse about righteousness and piety. And fear Allāh, to whom you will be gathered.

(10) Private conversation is only from Satan that he may grieve those who have believed,[3] but he will not harm them at all except by permission of Allāh. And upon Allāh let the believers rely.

(11) O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allāh will make space for you.[4] And when you are told, "Arise,"[5] then arise; Allāh will raise those who have believed among you and those who were given knowledge, by degrees. And Allāh is Aware of what you do.

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[1] Through His knowledge of them and their secrets.

[2] This is in reference to the Jews who would greet the Muslims with the words "Death be upon you," rather than "Peace."

[3] The reference may be to the sinful type of conversation, as mentioned in the previous verses, or to the practice of two persons speaking in confidence in the presence of a third, which might lead him to assume that he is the subject of their conversation. Such behavior was prohibited by the Prophet ﷺ in narrations of al-Bukhārī and Muslim.

[4] In His mercy, in Paradise, or in everything good.

[5] To prayer, to battle, or to good deeds.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نَٰجَيۡتُمُ ٱلرَّسُولَ فَقَدِّمُواْ بَيۡنَ يَدَيۡ نَجۡوَىٰكُمۡ
صَدَقَةٗۚ ذَٰلِكَ خَيۡرٞ لَّكُمۡ وَأَطۡهَرُۚ فَإِن لَّمۡ تَجِدُواْ فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ
(١٢) ءَأَشۡفَقۡتُمۡ أَن تُقَدِّمُواْ بَيۡنَ يَدَيۡ نَجۡوَىٰكُمۡ صَدَقَٰتٖۚ فَإِذۡ لَمۡ تَفۡعَلُواْ
وَتَابَ ٱللَّهُ عَلَيۡكُمۡ فَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَأَطِيعُواْ ٱللَّهَ
وَرَسُولَهُۥۚ وَٱللَّهُ خَبِيرُۢ بِمَا تَعۡمَلُونَ (١٣) ۞ أَلَمۡ تَرَ إِلَى ٱلَّذِينَ تَوَلَّوۡاْ قَوۡمًا
غَضِبَ ٱللَّهُ عَلَيۡهِم مَّا هُم مِّنكُمۡ وَلَا مِنۡهُمۡ وَيَحۡلِفُونَ عَلَى ٱلۡكَذِبِ
وَهُمۡ يَعۡلَمُونَ (١٤) أَعَدَّ ٱللَّهُ لَهُمۡ عَذَابٗا شَدِيدًاۖ إِنَّهُمۡ سَآءَ مَا كَانُواْ
يَعۡمَلُونَ (١٥) ٱتَّخَذُوٓاْ أَيۡمَٰنَهُمۡ جُنَّةٗ فَصَدُّواْ عَن سَبِيلِ ٱللَّهِ فَلَهُمۡ
عَذَابٞ مُّهِينٞ (١٦) لَّن تُغۡنِيَ عَنۡهُمۡ أَمۡوَٰلُهُمۡ وَلَآ أَوۡلَٰدُهُم مِّنَ ٱللَّهِ
شَيۡـًٔاۚ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ (١٧) يَوۡمَ يَبۡعَثُهُمُ
ٱللَّهُ جَمِيعٗا فَيَحۡلِفُونَ لَهُۥ كَمَا يَحۡلِفُونَ لَكُمۡ وَيَحۡسَبُونَ أَنَّهُمۡ عَلَىٰ شَيۡءٍۚ أَلَآ
إِنَّهُمۡ هُمُ ٱلۡكَٰذِبُونَ (١٨) ٱسۡتَحۡوَذَ عَلَيۡهِمُ ٱلشَّيۡطَٰنُ فَأَنسَىٰهُمۡ ذِكۡرَ
ٱللَّهِۚ أُوْلَٰٓئِكَ حِزۡبُ ٱلشَّيۡطَٰنِۚ أَلَآ إِنَّ حِزۡبَ ٱلشَّيۡطَٰنِ هُمُ ٱلۡخَٰسِرُونَ
(١٩) إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥٓ أُوْلَٰٓئِكَ فِي ٱلۡأَذَلِّينَ (٢٠)
كَتَبَ ٱللَّهُ لَأَغۡلِبَنَّ أَنَا۠ وَرُسُلِيٓۚ إِنَّ ٱللَّهَ قَوِيٌّ عَزِيزٞ (٢١)

(12) O you who have believed, when you [wish to] privately consult the Messenger, present before your consultation a charity. That is better for you and purer. But if you find not [the means] - then indeed, Allāh is Forgiving and Merciful.

(13) Have you feared to present before your consultation charities? Then when you do not and Allāh has forgiven you, then [at least] establish prayer and give zakāh and obey Allāh and His Messenger. And Allāh is Aware of what you do.

(14) Have you not considered those who make allies of a people with whom Allāh has become angry? They are neither of you nor of them, and they swear to untruth while they know [they are lying].

(15) Allāh has prepared for them a severe punishment. Indeed, it was evil that they were doing.

(16) They took their [false] oaths as a cover, so they averted [people] from the way of Allāh, and for them is a humiliating punishment.

(17) Never will their wealth or their children avail them against Allāh at all. Those are the companions of the Fire; they will abide therein eternally

(18) On the Day Allāh will resurrect them all, and they will swear to Him as they swear to you and think that they are [standing] on something.[1] Unquestionably, it is they who are the liars.

(19) Satan has overcome them and made them forget the remembrance of Allāh. Those are the party of Satan. Unquestionably, the party of Satan - they will be the losers.

(20) Indeed, the ones who oppose Allāh and His Messenger - those will be among the most humbled.

(21) Allāh has written [i.e., decreed], "I will surely overcome, I and My messengers." Indeed, Allāh is Powerful and Exalted in Might.

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[1] They assume that their lies will be believed and that they will escape detection as they did in worldly life.

لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ يُوَآدُّونَ مَنْ
حَآدَّ ٱللَّهَ وَرَسُولَهُۥ وَلَوْ كَانُوٓا۟ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ
أَوْ إِخْوَٰنَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُو۟لَٰٓئِكَ كَتَبَ فِى قُلُوبِهِمُ
ٱلْإِيمَٰنَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ رَضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟
عَنْهُ ۚ أُو۟لَٰٓئِكَ حِزْبُ ٱللَّهِ ۚ أَلَآ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْمُفْلِحُونَ ٢٢

ترتيبها ٥٩ — سُورَةُ الحَشْرِ — آياتها ٢٤

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ
١ هُوَ ٱلَّذِىٓ أَخْرَجَ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ مِن دِيَٰرِهِمْ
لِأَوَّلِ ٱلْحَشْرِ ۚ مَا ظَنَنتُمْ أَن يَخْرُجُوا۟ ۖ وَظَنُّوٓا۟ أَنَّهُم مَّانِعَتُهُمْ
حُصُونُهُم مِّنَ ٱللَّهِ فَأَتَىٰهُمُ ٱللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا۟ ۖ وَقَذَفَ
فِى قُلُوبِهِمُ ٱلرُّعْبَ ۚ يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِى ٱلْمُؤْمِنِينَ
فَٱعْتَبِرُوا۟ يَٰٓأُو۟لِى ٱلْأَبْصَٰرِ ٢ وَلَوْلَآ أَن كَتَبَ ٱللَّهُ عَلَيْهِمُ
ٱلْجَلَآءَ لَعَذَّبَهُمْ فِى ٱلدُّنْيَا ۖ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابُ ٱلنَّارِ ٣

22 You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with spirit[1] from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allāh is pleased with them, and they are pleased with Him - those are the party of Allāh. Unquestionably, the party of Allāh - they are the successful.

[1] i.e., "that which gives life," explained as the guidance of the Qur'ān or victory over their opponents.

(59) Sūrah al-Ḥashr[2]

Bismillāhir-Raḥmānir-Raḥeem

1 Whatever is in the heavens and whatever is on the earth exalts Allāh, and He is the Exalted in Might, the Wise.

2 It is He who expelled the ones who disbelieved among the People of the Scripture[3] from their homes at the first gathering.[4] You did not think they would leave, and they thought that their fortresses would protect them from Allāh; but [the decree of] Allāh came upon them from where they had not expected, and He cast terror into their hearts [so] they destroyed their houses by their [own] hands and the hands of the believers. So take warning, O people of vision.

3 And if not that Allāh had decreed for them evacuation, He would have punished them in [this] world, and for them in the Hereafter is the punishment of the Fire.

4 That is because they opposed Allāh and His Messenger. And whoever opposes Allāh - then indeed, Allāh is severe in penalty.

[2] *Al-Ḥashr*: The Gathering.
[3] Referring to the Jews of Banun-Na<u>dh</u>eer, who broke their pact with the Messenger of Allāh ﷺ.
[4] This was the first tme they had ever been gathered and expelled.

ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ ۖ وَمَن يُشَآقِّ ٱللَّهَ فَإِنَّ ٱللَّهَ شَدِيدُ
ٱلْعِقَابِ ﴿٤﴾ مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً
عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ وَلِيُخْزِىَ ٱلْفَٰسِقِينَ ﴿٥﴾ وَمَآ أَفَآءَ ٱللَّهُ
عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ
وَلَٰكِنَّ ٱللَّهَ يُسَلِّطُ رُسُلَهُۥ عَلَىٰ مَن يَشَآءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ
قَدِيرٌ ﴿٦﴾ مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ
وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ كَىْ لَا يَكُونَ
دُولَةًۢ بَيْنَ ٱلْأَغْنِيَآءِ مِنكُمْ ۚ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا
نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٧﴾
لِلْفُقَرَآءِ ٱلْمُهَٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِمْ وَأَمْوَٰلِهِمْ
يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَٰٓئِكَ
هُمُ ٱلصَّٰدِقُونَ ﴿٨﴾ وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ
يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً
مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ
وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٩﴾

(5) Whatever you have cut down of [their] palm trees or left standing on their trunks - it was by permission of Allāh and so He would disgrace the defiantly disobedient.

(6) And what Allāh restored [of property] to His Messenger from them - you did not spur for it [in an expedition] any horses or camels,[1] but Allāh gives His messengers power over whom He wills, and Allāh is over all things competent.

(7) And what Allāh restored to His Messenger from the people of the towns - it is for Allāh and for the Messenger and for [his] near relatives [2] and orphans and the needy and the [stranded] traveler [3] - so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allāh; indeed, Allāh is severe in penalty.

(8) For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allāh and [His] approval and supporting Allāh and His Messenger, [there is also a share]. Those are the truthful.

(9) And [also for] those who were settled in the Home [i.e., al-Madīnah] and [adopted] the faith before them.[4] They love those who emigrated to them and find not any want in their breasts of what they [i.e., the emigrants] were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.

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[1] Meaning that they went through no hardship (i.e., war) to obtain it.

[2] Those of Banū Hāshim and Banū Muṭṭalib, whom he ﷺ had prohibited from accepting *zakāh*.

[3] This ruling concerning properties abandoned by an enemy without a war effort differs from that in *Sūrah al-Anfāl*, verse 41, which refers to spoils of war in which four fifths is distributed among those who fought in Allāh's cause.

[4] Before the settlement of the emigrants (Muhājireen) among the Anṣār, for whom a share is delegated as well.

وَٱلَّذِينَ جَآءُو مِنۢ بَعۡدِهِمۡ يَقُولُونَ رَبَّنَا ٱغۡفِرۡ لَنَا
وَلِإِخۡوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلۡإِيمَٰنِ وَلَا تَجۡعَلۡ فِي قُلُوبِنَا
غِلّٗا لِّلَّذِينَ ءَامَنُواْ رَبَّنَآ إِنَّكَ رَءُوفٞ رَّحِيمٌ ١٠ ۞ أَلَمۡ تَرَ إِلَى
ٱلَّذِينَ نَافَقُواْ يَقُولُونَ لِإِخۡوَٰنِهِمُ ٱلَّذِينَ كَفَرُواْ مِنۡ أَهۡلِ
ٱلۡكِتَٰبِ لَئِنۡ أُخۡرِجۡتُمۡ لَنَخۡرُجَنَّ مَعَكُمۡ وَلَا نُطِيعُ فِيكُمۡ
أَحَدًا أَبَدٗا وَإِن قُوتِلۡتُمۡ لَنَنصُرَنَّكُمۡ وَٱللَّهُ يَشۡهَدُ إِنَّهُمۡ لَكَٰذِبُونَ
١١ لَئِنۡ أُخۡرِجُواْ لَا يَخۡرُجُونَ مَعَهُمۡ وَلَئِن قُوتِلُواْ لَا يَنصُرُونَهُمۡ
وَلَئِن نَّصَرُوهُمۡ لَيُوَلُّنَّ ٱلۡأَدۡبَٰرَ ثُمَّ لَا يُنصَرُونَ ١٢
لَأَنتُمۡ أَشَدُّ رَهۡبَةٗ فِي صُدُورِهِم مِّنَ ٱللَّهِۚ ذَٰلِكَ بِأَنَّهُمۡ قَوۡمٞ
لَّا يَفۡقَهُونَ ١٣ لَا يُقَٰتِلُونَكُمۡ جَمِيعًا إِلَّا فِي قُرٗى
مُّحَصَّنَةٍ أَوۡ مِن وَرَآءِ جُدُرِۭۚ بَأۡسُهُم بَيۡنَهُمۡ شَدِيدٞۚ تَحۡسَبُهُمۡ
جَمِيعٗا وَقُلُوبُهُمۡ شَتَّىٰۚ ذَٰلِكَ بِأَنَّهُمۡ قَوۡمٞ لَّا يَعۡقِلُونَ ١٤
كَمَثَلِ ٱلَّذِينَ مِن قَبۡلِهِمۡ قَرِيبٗاۖ ذَاقُواْ وَبَالَ أَمۡرِهِمۡ وَلَهُمۡ عَذَابٌ
أَلِيمٞ ١٥ كَمَثَلِ ٱلشَّيۡطَٰنِ إِذۡ قَالَ لِلۡإِنسَٰنِ ٱكۡفُرۡ فَلَمَّا كَفَرَ
قَالَ إِنِّي بَرِيٓءٞ مِّنكَ إِنِّيٓ أَخَافُ ٱللَّهَ رَبَّ ٱلۡعَٰلَمِينَ ١٦

(10) And [there is a share for] those who came after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."

(11) Have you not considered those who practice hypocrisy, saying to their brothers [i.e., associates] who have disbelieved among the People of the Scripture, "If you are expelled, we will surely leave with you, and we will not obey, in regard to you, anyone - ever; and if you are fought, we will surely aid you." But Allāh testifies that they are liars.

(12) If they are expelled, they will not leave with them, and if they are fought, they will not aid them. And [even] if they should aid them, they will surely turn their backs; then [thereafter] they will not be aided.

(13) You [believers] are more fearful within their breasts than Allāh. That is because they are a people who do not understand.

(14) They will not fight you all except within fortified cities or from behind walls. Their violence [i.e., enmity] among themselves is severe. You think they are together, but their hearts are diverse. That is because they are a people who do not reason.

(15) [Theirs is] like the example of those shortly before them: they tasted the bad consequence of their affair, and they will have a painful punishment.

(16) [The hypocrites are] like the example of Satan when he says to man, "Disbelieve." But when he disbelieves, he says, "Indeed, I am disassociated from you. Indeed, I fear Allāh, Lord of the worlds."

فَكَانَ عَٰقِبَتَهُمَآ أَنَّهُمَا فِي ٱلنَّارِ خَٰلِدَيۡنِ فِيهَاۚ وَذَٰلِكَ جَزَٰٓؤُاْ
ٱلظَّٰلِمِينَ ١٧ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلۡتَنظُرۡ
نَفۡسٞ مَّا قَدَّمَتۡ لِغَدٖۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ
١٨ وَلَا تَكُونُواْ كَٱلَّذِينَ نَسُواْ ٱللَّهَ فَأَنسَىٰهُمۡ أَنفُسَهُمۡۚ أُوْلَٰٓئِكَ
هُمُ ٱلۡفَٰسِقُونَ ١٩ لَا يَسۡتَوِيٓ أَصۡحَٰبُ ٱلنَّارِ وَأَصۡحَٰبُ
ٱلۡجَنَّةِۚ أَصۡحَٰبُ ٱلۡجَنَّةِ هُمُ ٱلۡفَآئِزُونَ ٢٠ لَوۡ أَنزَلۡنَا هَٰذَا
ٱلۡقُرۡءَانَ عَلَىٰ جَبَلٖ لَّرَأَيۡتَهُۥ خَٰشِعٗا مُّتَصَدِّعٗا مِّنۡ خَشۡيَةِ
ٱللَّهِۚ وَتِلۡكَ ٱلۡأَمۡثَٰلُ نَضۡرِبُهَا لِلنَّاسِ لَعَلَّهُمۡ يَتَفَكَّرُونَ
٢١ هُوَ ٱللَّهُ ٱلَّذِي لَآ إِلَٰهَ إِلَّا هُوَۖ عَٰلِمُ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِۖ
هُوَ ٱلرَّحۡمَٰنُ ٱلرَّحِيمُ ٢٢ هُوَ ٱللَّهُ ٱلَّذِي لَآ إِلَٰهَ إِلَّا هُوَ
ٱلۡمَلِكُ ٱلۡقُدُّوسُ ٱلسَّلَٰمُ ٱلۡمُؤۡمِنُ ٱلۡمُهَيۡمِنُ ٱلۡعَزِيزُ
ٱلۡجَبَّارُ ٱلۡمُتَكَبِّرُۚ سُبۡحَٰنَ ٱللَّهِ عَمَّا يُشۡرِكُونَ
٢٣ هُوَ ٱللَّهُ ٱلۡخَٰلِقُ ٱلۡبَارِئُ ٱلۡمُصَوِّرُۖ لَهُ ٱلۡأَسۡمَآءُ ٱلۡحُسۡنَىٰۚ
يُسَبِّحُ لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٢٤

ترتيبها ٦٠ — سُورَةُ المُمۡتَحَنَةِ — آياتها ١٣

17 So the outcome for both of them is that they will be in the Fire, abiding eternally therein. And that is the recompense of the wrongdoers.

18 O you who have believed, fear Allāh. And let every soul look to what it has put forth for tomorrow - and fear Allāh. Indeed, Allāh is Aware of what you do.

19 And be not like those who forgot Allāh, so He made them forget themselves. Those are the defiantly disobedient.

20 Not equal are the companions of the Fire and the companions of Paradise. The companions of Paradise - they are the attainers [of success].

21 If We had sent down this Qur'ān upon a mountain, you would have seen it humbled and splitting from fear of Allāh. And these examples We present to the people that perhaps they will give thought.

22 He is Allāh, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Entirely Merciful, the Especially Merciful.

23 He is Allāh, other than whom there is no deity, the Sovereign, the Pure, the Perfection,[1] the Bestower of Faith,[2] the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allāh above whatever they associate with Him.

24 He is Allāh, the Creator, the Inventor, the Fashioner; to Him belong the best names.[3] Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.

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[1] Literally, "Free" from any imperfection or "the Security."

[2] Or "of Safety."

[3] Refer to the final paragraphs of the "Introduction" for a brief discussion of these attributes.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ
إِلَيْهِم بِٱلْمَوَدَّةِ وَقَدْ كَفَرُوا۟ بِمَا جَآءَكُم مِّنَ ٱلْحَقِّ يُخْرِجُونَ ٱلرَّسُولَ
وَإِيَّاكُمْ ۙ أَن تُؤْمِنُوا۟ بِٱللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَٰدًا فِى سَبِيلِى
وَٱبْتِغَآءَ مَرْضَاتِى ۚ تُسِرُّونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَأَنَا۠ أَعْلَمُ بِمَآ أَخْفَيْتُمْ
وَمَآ أَعْلَنتُمْ ۚ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ١ إِن
يَثْقَفُوكُمْ يَكُونُوا۟ لَكُمْ أَعْدَآءً وَيَبْسُطُوٓا۟ إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم
بِٱلسُّوٓءِ وَوَدُّوا۟ لَوْ تَكْفُرُونَ ٢ لَن تَنفَعَكُمْ أَرْحَامُكُمْ وَلَآ أَوْلَٰدُكُمْ ۚ
يَوْمَ ٱلْقِيَٰمَةِ يَفْصِلُ بَيْنَكُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ٣ قَدْ
كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِىٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذْ قَالُوا۟ لِقَوْمِهِمْ
إِنَّا بُرَءَٰٓؤُا۟ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ ٱللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا
وَبَيْنَكُمُ ٱلْعَدَٰوَةُ وَٱلْبَغْضَآءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا۟ بِٱللَّهِ وَحْدَهُۥٓ إِلَّا
قَوْلَ إِبْرَٰهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَآ أَمْلِكُ لَكَ مِنَ ٱللَّهِ مِن شَىْءٍ ۖ
رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ ٱلْمَصِيرُ ٤ رَبَّنَا لَا تَجْعَلْنَا
فِتْنَةً لِّلَّذِينَ كَفَرُوا۟ وَٱغْفِرْ لَنَا رَبَّنَآ ۖ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ٥

(60)Sūrah al-Mumtaḥinah[1]

Bismillāhir-Raḥmānir-Raḥeem

1 O you who have believed, do not take My enemies and your enemies as allies,[2] extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Prophet and yourselves [only] because you believe in Allāh, your Lord. If you have come out for jihād [i.e., fighting or striving] in My cause and seeking means to My approval, [take them not as friends]. You confide to them affection [i.e., instruction], but I am most knowing of what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the soundness of the way.

2 If they gain dominance over you, they would be [i.e., behave] to you as enemies and extend against you their hands and their tongues with evil, and they wish you would disbelieve.

3 Never will your relatives or your children benefit you; the Day of Resurrection He will judge between you. And Allāh, of what you do, is Seeing.

4 There has already been for you an excellent pattern[3] in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allāh. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allāh alone" - except for the saying of Abraham to his father, "I will surely ask forgiveness for you, but I have not [power to do] for you anything against Allāh. Our Lord, upon You we have relied, and to You we have returned, and to You is the destination.

5 Our Lord, make us not [objects of] torment for the disbelievers and forgive us, our Lord. Indeed, it is You who is the Exalted in Might, the Wise."

[1] *Al-Mumtaḥinah*: That (Sūrah) Which Examines. Also called "*al-Mumtaḥanah,*" meaning "The Woman Examined."

[2] i.e., close associates and friends.

[3] An example to be followed.

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْـَٔاخِرَ ۚ
وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ٦ ۞ عَسَى ٱللَّهُ أَن يَجْعَلَ
بَيْنَكُمْ وَبَيْنَ ٱلَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً ۚ وَٱللَّهُ قَدِيرٌ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ
٧ لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَـٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم
مِّن دِيَـٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓا۟ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ
٨ إِنَّمَا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ قَـٰتَلُوكُمْ فِى ٱلدِّينِ وَأَخْرَجُوكُم
مِّن دِيَـٰرِكُمْ وَظَـٰهَرُوا۟ عَلَىٰٓ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ ۚ وَمَن يَتَوَلَّهُمْ فَأُو۟لَـٰٓئِكَ
هُمُ ٱلظَّـٰلِمُونَ ٩ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا جَآءَكُمُ ٱلْمُؤْمِنَـٰتُ
مُهَـٰجِرَٰتٍ فَٱمْتَحِنُوهُنَّ ۖ ٱللَّهُ أَعْلَمُ بِإِيمَـٰنِهِنَّ ۖ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَـٰتٍ
فَلَا تَرْجِعُوهُنَّ إِلَى ٱلْكُفَّارِ ۖ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۖ وَءَاتُوهُم
مَّآ أَنفَقُوا۟ ۚ وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ ۚ
وَلَا تُمْسِكُوا۟ بِعِصَمِ ٱلْكَوَافِرِ وَسْـَٔلُوا۟ مَآ أَنفَقْتُمْ وَلْيَسْـَٔلُوا۟ مَآ أَنفَقُوا۟ ۚ
ذَٰلِكُمْ حُكْمُ ٱللَّهِ ۖ يَحْكُمُ بَيْنَكُمْ ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ١٠ وَإِن فَاتَكُمْ
شَىْءٌ مِّنْ أَزْوَٰجِكُمْ إِلَى ٱلْكُفَّارِ فَعَاقَبْتُمْ فَـَٔاتُوا۟ ٱلَّذِينَ ذَهَبَتْ
أَزْوَٰجُهُم مِّثْلَ مَآ أَنفَقُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ أَنتُم بِهِۦ مُؤْمِنُونَ ١١

6 There has certainly been for you in them an excellent pattern for anyone whose hope is in Allāh and the Last Day. And whoever turns away - then indeed, Allāh is the Free of need, the Praiseworthy.

7 Perhaps Allāh will put, between you and those to whom you have been enemies among them, affection. And Allāh is competent,[1] and Allāh is Forgiving and Merciful.

8 Allāh does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allāh loves those who act justly.

9 Allāh only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies[2] of them. And whoever makes allies of them, then it is those who are the wrongdoers.

10 O you who have believed, when the believing women come to you as emigrants, examine [i.e., test] them. Allāh is most knowing as to their faith. And if you know them to be believers, then do not return them to the disbelievers; they are not lawful [wives] for them, nor are they lawful [husbands] for them. But give them [i.e., the disbelievers] what they have spent.[3] And there is no blame upon you if you marry them when you have given them their due compensation [i.e., mahr]. And hold not to marriage bonds with disbelieving women, but ask for what you have spent and let them [i.e., the disbelievers] ask for what they have spent.[4] That is the judgement of Allāh; He judges between you. And Allāh is Knowing and Wise.

11 And if you have lost any of your wives to the disbelievers and you subsequently obtain [something],[5] then

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[1] To accomplish this or whatever He should will.

[2] See footnote to verse 1 of this *sūrah*.

[3] For marriage, i.e., compensate their loss.

[4] When a disbelieving wife chose to join the disbelievers, a Muslim husband could demand in return the equivalent of her *mahr*. Likewise, the disbelievers had a similar right when a believing woman joined the Muslims. This and the following verses were revealed subsequent to the Treaty of al-Ḥudaybiyyah.

[5] From the side of the disbelievers, i.e., war booty or a believing woman seeking refuge with the Muslims.

يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ
بِٱللَّهِ شَيْـًٔا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَٰدَهُنَّ وَلَا يَأْتِينَ
بِبُهْتَٰنٍ يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ
فِى مَعْرُوفٍ فَبَايِعْهُنَّ وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
١٢ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِمْ
قَدْ يَئِسُوا۟ مِنَ ٱلْءَاخِرَةِ كَمَا يَئِسَ ٱلْكُفَّارُ مِنْ أَصْحَٰبِ ٱلْقُبُورِ ١٣

ترتيبها ٦١ — سُورَةُ ٱلصَّفِّ — آياتها ١٤

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ
١ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ٢
كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا لَا تَفْعَلُونَ ٣ إِنَّ
ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَٰتِلُونَ فِى سَبِيلِهِۦ صَفًّا كَأَنَّهُم
بُنْيَٰنٌ مَّرْصُوصٌ ٤ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ لِمَ
تُؤْذُونَنِى وَقَد تَّعْلَمُونَ أَنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ فَلَمَّا
زَاغُوٓا۟ أَزَاغَ ٱللَّهُ قُلُوبَهُمْ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ٥

give those whose wives have gone the equivalent of what they had spent. And fear Allāh, in whom you are believers.

(12) O Prophet, when the believing women come to you pledging to you that they will not associate anything with Allāh, nor will they steal, nor will they commit unlawful sexual intercourse, nor will they kill their children, nor will they bring forth a slander they have invented between their arms and legs,[1] nor will they disobey you in what is right - then accept their pledge and ask forgiveness for them of Allāh. Indeed, Allāh is Forgiving and Merciful.

(13) O you who have believed, do not make allies of a people with whom Allāh has become angry. They have despaired of [reward in] the Hereafter just as the disbelievers have despaired of [meeting] the companions [i.e., inhabitants] of the graves.

(61)Sūrah aṣ-Ṣaff [2]

Bismillāhir-Raḥmānir-Raḥeem

(1) Whatever is in the heavens and whatever is on the earth exalts Allāh, and He is the Exalted in Might, the Wise.

(2) O you who have believed, why do you say what you do not do?

(3) Greatly hateful in the sight of Allāh is that you say what you do not do.

(4) Indeed, Allāh loves those who fight in His cause in a row as though they are a [single] structure joined firmly.

(5) And [mention, O Muḥammad], when Moses said to his people, "O my people, why do you harm me while you certainly know that I am the messenger of Allāh to you?" And when they deviated, Allāh caused their hearts to deviate. And Allāh does not guide the defiantly disobedient people.

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[1] This is an allusion to pregnancy and childbirth, i.e., to falsely attribute a child (whether adopted or born of adultery) to a woman's husband.

[2] *Aṣ-Ṣaff*: The Row.

وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا
لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ ۖ فَلَمَّا
جَآءَهُم بِٱلْبَيِّنَٰتِ قَالُوا۟ هَٰذَا سِحْرٌ مُّبِينٌ ٦ وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ
عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُوَ يُدْعَىٰٓ إِلَى ٱلْإِسْلَٰمِ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ
٧ يُرِيدُونَ لِيُطْفِـُٔوا۟ نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ وَٱللَّهُ مُتِمُّ نُورِهِۦ وَلَوْ كَرِهَ
ٱلْكَٰفِرُونَ ٨ هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ
عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ ٩ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ هَلْ أَدُلُّكُمْ
عَلَىٰ تِجَٰرَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ ١٠ تُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ وَتُجَٰهِدُونَ
فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ١١
يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ وَمَسَٰكِنَ
طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ١٢ وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ
مِّنَ ٱللَّهِ وَفَتْحٌ قَرِيبٌ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ١٣ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوٓا۟
أَنصَارَ ٱللَّهِ كَمَا قَالَ عِيسَى ٱبْنُ مَرْيَمَ لِلْحَوَارِيِّۦنَ مَنْ أَنصَارِىٓ إِلَى ٱللَّهِ ۖ
قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ۖ فَـَٔامَنَت طَّآئِفَةٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ
وَكَفَرَت طَّآئِفَةٌ ۖ فَأَيَّدْنَا ٱلَّذِينَ ءَامَنُوا۟ عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا۟ ظَٰهِرِينَ ١٤

6 And [mention] when Jesus, the son of Mary, said, "O Children of Israel, indeed I am the messenger of Allāh to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Aḥmad."[1] But when he came to them with clear evidences, they said, "This is obvious magic."[2]

7 And who is more unjust than one who invents about Allāh untruth while he is being invited to Islām. And Allāh does not guide the wrongdoing people.

8 They want to extinguish the light of Allāh with their mouths, but Allāh will perfect His light, although the disbelievers dislike it.

9 It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allāh dislike it.

10 O you who have believed, shall I guide you to a transaction that will save you from a painful punishment?

11 [It is that] you believe in Allāh and His Messenger and strive in the cause of Allāh with your wealth and your lives. That is best for you, if you only knew.

12 He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment.

13 And [you will obtain] another [favor] that you love - victory from Allāh and an imminent conquest; and give good tidings to the believers.

14 O you who have believed, be supporters of Allāh, as when Jesus, the son of Mary, said to the disciples, "Who are my supporters for Allāh?" The disciples said, "We are supporters of Allāh." And a faction of the Children of Israel believed and a faction disbelieved. So We supported those who believed against their enemy, and they became dominant.

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[1] Another name of Prophet Muḥammad ﷺ.
[2] i.e., fraud or deception.

سُورَةُ الجُمُعَةِ

ترتيبها ٦٢ — آياتها ١١

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ ٱلْمَلِكِ ٱلْقُدُّوسِ ٱلْعَزِيزِ
ٱلْحَكِيمِ ﴿١﴾ هُوَ ٱلَّذِي بَعَثَ فِي ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ يَتْلُواْ
عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُواْ
مِن قَبْلُ لَفِي ضَلَٰلٍ مُّبِينٍ ﴿٢﴾ وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُواْ بِهِمْ
وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٣﴾ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ وَٱللَّهُ
ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٤﴾ مَثَلُ ٱلَّذِينَ حُمِّلُواْ ٱلتَّوْرَىٰةَ ثُمَّ لَمْ
يَحْمِلُوهَا كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ ٱلْقَوْمِ
ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِ ٱللَّهِ وَٱللَّهُ لَا يَهْدِي ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥﴾
قُلْ يَٰٓأَيُّهَا ٱلَّذِينَ هَادُوٓاْ إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَآءُ لِلَّهِ مِن
دُونِ ٱلنَّاسِ فَتَمَنَّوُاْ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ ﴿٦﴾ وَلَا يَتَمَنَّوْنَهُۥٓ
أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٧﴾ قُلْ إِنَّ
ٱلْمَوْتَ ٱلَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُۥ مُلَٰقِيكُمْ ثُمَّ تُرَدُّونَ
إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾

(62) Sūrah al-Jumu'ah[1]

Bismillāhir-Raḥmānir-Raḥeem

(1) Whatever is in the heavens and whatever is on the earth is exalting Allāh, the Sovereign, the Pure, the Exalted in Might, the Wise.

(2) It is He who has sent among the unlettered [Arabs] a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book [i.e., the Qur'ān] and wisdom [i.e., the sunnah] - although they were before in clear error -

(3) And [to] others of them who have not yet joined them. And He is the Exalted in Might, the Wise.

(4) That is the bounty of Allāh, which He gives to whom He wills, and Allāh is the possessor of great bounty.

(5) The example of those who were entrusted with the Torah and then did not take it on[2] is like that of a donkey who carries volumes [of books].[3] Wretched is the example of the people who deny the signs of Allāh. And Allāh does not guide the wrongdoing people.

(6) Say, "O you who are Jews, if you claim that you are allies of Allāh, excluding the [other] people, then wish for death, if you should be truthful."

(7) But they will not wish for it, ever, because of what their hands have put forth. And Allāh is Knowing of the wrongdoers.

(8) Say, "Indeed, the death from which you flee - indeed, it will meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do."

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[1] *Al-Jumu'ah*: Friday.

[2] i.e., neglected their responsibility towards it by not putting its teachings into practice.

[3] But does not benefit from their contents.

9 O you who have believed, when [the adhān] is called for the prayer on the day of Jumu‘ah [Friday], then proceed to the remembrance of Allāh and leave trade. That is better for you, if you only knew.

10 And when the prayer has been concluded, disperse within the land and seek from the bounty of Allāh, and remember Allāh often that you may succeed.

11 But [on one occasion] when they saw a transaction or a diversion, [O Muḥammad], they rushed to it and left you standing. Say, "What is with Allāh is better than diversion and than a transaction, and Allāh is the best of providers."

(63) Sūrah al-Munāfiqūn[1]

Bismillāhir-Raḥmānir-Raḥeem

1 When the hypocrites come to you, [O Muḥammad], they say, "We testify that you are the Messenger of Allāh." And Allāh knows that you are His Messenger, and Allāh testifies that the hypocrites are liars.

2 They have taken their oaths as a cover, so they averted [people] from the way of Allāh. Indeed, it was evil that they were doing.

3 That is because they believed, and then they disbelieved; so their hearts were sealed over, and they do not understand.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِيَ لِلصَّلَوٰةِ مِن يَوۡمِ ٱلۡجُمُعَةِ
فَٱسۡعَوۡاْ إِلَىٰ ذِكۡرِ ٱللَّهِ وَذَرُواْ ٱلۡبَيۡعَۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ
تَعۡلَمُونَ ٩ فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُواْ فِي ٱلۡأَرۡضِ
وَٱبۡتَغُواْ مِن فَضۡلِ ٱللَّهِ وَٱذۡكُرُواْ ٱللَّهَ كَثِيرٗا لَّعَلَّكُمۡ تُفۡلِحُونَ
١٠ وَإِذَا رَأَوۡاْ تِجَٰرَةً أَوۡ لَهۡوًا ٱنفَضُّوٓاْ إِلَيۡهَا وَتَرَكُوكَ قَآئِمٗاۚ قُلۡ
مَا عِندَ ٱللَّهِ خَيۡرٞ مِّنَ ٱللَّهۡوِ وَمِنَ ٱلتِّجَٰرَةِۚ وَٱللَّهُ خَيۡرُ ٱلرَّٰزِقِينَ ١١

ترتيبها ٦٣ — سُورَةُ ٱلۡمُنَافِقُونَ — آياتها ١١

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِذَا جَآءَكَ ٱلۡمُنَٰفِقُونَ قَالُواْ نَشۡهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِۗ وَٱللَّهُ يَعۡلَمُ
إِنَّكَ لَرَسُولُهُۥ وَٱللَّهُ يَشۡهَدُ إِنَّ ٱلۡمُنَٰفِقِينَ لَكَٰذِبُونَ ١
ٱتَّخَذُوٓاْ أَيۡمَٰنَهُمۡ جُنَّةٗ فَصَدُّواْ عَن سَبِيلِ ٱللَّهِۚ إِنَّهُمۡ سَآءَ مَا كَانُواْ
يَعۡمَلُونَ ٢ ذَٰلِكَ بِأَنَّهُمۡ ءَامَنُواْ ثُمَّ كَفَرُواْ فَطُبِعَ عَلَىٰ قُلُوبِهِمۡ
فَهُمۡ لَا يَفۡقَهُونَ ٣ ۞ وَإِذَا رَأَيۡتَهُمۡ تُعۡجِبُكَ أَجۡسَامُهُمۡۖ
وَإِن يَقُولُواْ تَسۡمَعۡ لِقَوۡلِهِمۡۖ كَأَنَّهُمۡ خُشُبٞ مُّسَنَّدَةٞۖ يَحۡسَبُونَ كُلَّ
صَيۡحَةٍ عَلَيۡهِمۡۚ هُمُ ٱلۡعَدُوُّ فَٱحۡذَرۡهُمۡۚ قَٰتَلَهُمُ ٱللَّهُۖ أَنَّىٰ يُؤۡفَكُونَ ٤

4 And when you see them, their forms please you, and if they speak, you listen to their speech. [They are] as if they were pieces of wood propped up[2] - they think that every shout is against them. They are the enemy, so beware of them. May Allāh destroy them; how are they deluded?

[1] *Al-Munāfiqūn*: The Hypocrites.

[2] i.e., bodies with empty minds and empty hearts.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ ٱللَّهِ لَوَّوْا رُءُوسَهُمْ
وَرَأَيْتَهُمْ يَصُدُّونَ وَهُم مُّسْتَكْبِرُونَ ٥ سَوَآءٌ عَلَيْهِمْ
أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَن يَغْفِرَ ٱللَّهُ لَهُمْ إِنَّ
ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ٦ هُمُ ٱلَّذِينَ يَقُولُونَ
لَا تُنفِقُوا عَلَىٰ مَنْ عِندَ رَسُولِ ٱللَّهِ حَتَّىٰ يَنفَضُّوا وَلِلَّهِ
خَزَآئِنُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ لَا يَفْقَهُونَ
٧ يَقُولُونَ لَئِن رَّجَعْنَآ إِلَى ٱلْمَدِينَةِ لَيُخْرِجَنَّ ٱلْأَعَزُّ
مِنْهَا ٱلْأَذَلَّ وَلِلَّهِ ٱلْعِزَّةُ وَلِرَسُولِهِۦ وَلِلْمُؤْمِنِينَ وَلَٰكِنَّ
ٱلْمُنَٰفِقِينَ لَا يَعْلَمُونَ ٨ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ
أَمْوَٰلُكُمْ وَلَآ أَوْلَٰدُكُمْ عَن ذِكْرِ ٱللَّهِ وَمَن يَفْعَلْ
ذَٰلِكَ فَأُولَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ٩ وَأَنفِقُوا مِن مَّا رَزَقْنَٰكُم
مِّن قَبْلِ أَن يَأْتِىَ أَحَدَكُمُ ٱلْمَوْتُ فَيَقُولَ رَبِّ لَوْلَآ أَخَّرْتَنِىٓ
إِلَىٰٓ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ ٱلصَّٰلِحِينَ ١٠ وَلَن
يُؤَخِّرَ ٱللَّهُ نَفْسًا إِذَا جَآءَ أَجَلُهَا وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ١١

ترتيبها ٦٤ — سُورَةُ التَّغَابُنِ — آياتها ١٨

5 And when it is said to them, "Come, the Messenger of Allāh will ask forgiveness for you," they turn their heads aside and you see them evading while they are arrogant.

6 It is all the same for them whether you ask forgiveness for them or do not ask forgiveness for them; never will Allāh forgive them. Indeed, Allāh does not guide the defiantly disobedient people.

7 They are the ones who say, "Do not spend on those who are with the Messenger of Allāh until they disband." And to Allāh belong the depositories of the heavens and the earth, but the hypocrites do not understand.

8 They say, "If we return to al-Madīnah, the more honored [for power] will surely expel therefrom the more humble." And to Allāh belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know.

9 O you who have believed, let not your wealth and your children divert you from the remembrance of Allāh. And whoever does that - then those are the losers.

10 And spend [in the way of Allāh] from what We have provided you before death approaches one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be of the righteous."

11 But never will Allāh delay a soul when its time has come. And Allāh is Aware of what you do.

(64) Sūrah at-Taghābun[1]

Bismillāhir-Raḥmānir-Raḥeem

1 Whatever is in the heavens and whatever is on the earth is exalting Allāh. To Him belongs dominion, and to Him belongs [all] praise, and He is over all things competent.

2 It is He who created you, and among you is the disbeliever, and among you is the believer. And Allāh, of what you do, is Seeing.

3 He created the heavens and earth in truth and formed you and perfected your forms; and to Him is the [final] destination.

4 He knows what is within the heavens and earth and knows what you conceal and what you declare. And Allāh is Knowing of that within the breasts.

5 Has there not come to you the news of those who disbelieved before? So they tasted the bad consequence of their affair, and they will have a painful punishment.

6 That is because their messengers used to come to them with clear evidences, but they said, "Shall human beings guide us?" and disbelieved and turned away. And Allāh dispensed [with them]; and Allāh is Free of need and Praiseworthy.

7 Those who disbelieve have claimed

[1] *At-Taghābun*: Deprivation, another name for the Day of Judgement.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ لَهُ ٱلْمُلْكُ وَلَهُ ٱلْحَمْدُ ۖ
وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١﴾ هُوَ ٱلَّذِى خَلَقَكُمْ فَمِنكُمْ كَافِرٌ
وَمِنكُم مُّؤْمِنٌ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢﴾ خَلَقَ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضَ بِٱلْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ ۖ وَإِلَيْهِ ٱلْمَصِيرُ ﴿٣﴾
يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ۚ وَٱللَّهُ
عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٤﴾ أَلَمْ يَأْتِكُمْ نَبَؤُا۟ ٱلَّذِينَ كَفَرُوا۟ مِن قَبْلُ
فَذَاقُوا۟ وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٥﴾ ذَٰلِكَ بِأَنَّهُۥ كَانَت تَّأْتِيهِمْ
رُسُلُهُم بِٱلْبَيِّنَٰتِ فَقَالُوٓا۟ أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا۟ وَتَوَلَّوا۟ ۚ وَّٱسْتَغْنَى
ٱللَّهُ ۚ وَٱللَّهُ غَنِىٌّ حَمِيدٌ ﴿٦﴾ زَعَمَ ٱلَّذِينَ كَفَرُوٓا۟ أَن لَّن يُبْعَثُوا۟ ۚ قُلْ بَلَىٰ وَرَبِّى
لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۚ وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٧﴾ فَـَٔامِنُوا۟ بِٱللَّهِ
وَرَسُولِهِۦ وَٱلنُّورِ ٱلَّذِىٓ أَنزَلْنَا ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٨﴾ يَوْمَ
يَجْمَعُكُمْ لِيَوْمِ ٱلْجَمْعِ ۖ ذَٰلِكَ يَوْمُ ٱلتَّغَابُنِ ۗ وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ
صَٰلِحًا يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ وَيُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا
ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٩﴾

that they will never be resurrected. Say, "Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allāh, is easy."

8 So believe in Allāh and His Messenger and the light [i.e., the Qur'ān] which We have sent down. And Allāh is Aware of what you do.

9 The Day He will assemble you for the Day of Assembly - that is the Day of Deprivation.[2] And whoever believes in

[2] "*At-Taghābun*" suggests having been outdone by others in the acquisition of something valued. That Day, the disbelievers will suffer the loss of Paradise to the believers.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ
النَّارِ خَالِدِينَ فِيهَا ۖ وَبِئْسَ الْمَصِيرُ ﴿١٠﴾ مَا أَصَابَ مِن
مُّصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَمَن يُؤْمِن بِاللَّهِ يَهْدِ قَلْبَهُ ۚ وَاللَّهُ بِكُلِّ
شَيْءٍ عَلِيمٌ ﴿١١﴾ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِن
تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿١٢﴾ اللَّهُ لَا إِلَٰهَ
إِلَّا هُوَ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣﴾ يَا أَيُّهَا
الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا
لَّكُمْ فَاحْذَرُوهُمْ ۚ وَإِن تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا
فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ
فِتْنَةٌ ۚ وَاللَّهُ عِندَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ
وَاسْمَعُوا وَأَطِيعُوا وَأَنفِقُوا خَيْرًا لِّأَنفُسِكُمْ ۗ وَمَن
يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾ إِن تُقْرِضُوا
اللَّهَ قَرْضًا حَسَنًا يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۚ وَاللَّهُ شَكُورٌ
حَلِيمٌ ﴿١٧﴾ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

ترتيبها ٦٥ — سُورَةُ الطَّلَاقِ — آياتها ١٢

Allāh and does righteousness - He will remove from him his misdeeds and admit him to gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.

(10) But the ones who disbelieved and denied Our verses - those are the companions of the Fire, abiding eternally therein; and wretched is the destination.

(11) No disaster strikes except by permission of Allāh. And whoever believes in Allāh - He will guide his heart. And Allāh is Knowing of all things.

(12) And obey Allāh and obey the Messenger; but if you turn away - then upon Our Messenger is only [the duty of] clear notification.

(13) Allāh - there is no deity except Him. And upon Allāh let the believers rely.

(14) O you who have believed, indeed, among your spouses and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, Allāh is Forgiving and Merciful.

(15) Your wealth and your children are but a trial, and Allāh has with Him a great reward.

(16) So fear Allāh as much as you are able and listen and obey and spend [in the way of Allāh]; it is better for your selves. And whoever is protected from the stinginess of his soul - it is those who will be the successful.

(17) If you loan Allāh a goodly loan, He will multiply it for you and forgive you. And Allāh is Most Appreciative and Forbearing,

(18) Knower of the unseen and the witnessed, the Exalted in Might, the Wise.

(65) Sūrah aṭ-Ṭalāq [1]

Bismillāhir-Raḥmānir-Raḥeem

1 O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period,[2] and fear Allāh, your Lord. Do not turn them out of their [husbands'] houses, nor should they [themselves] leave [during that period] unless they are committing a clear immorality. And those are the limits [set by] Allāh. And whoever transgresses the limits of Allāh has certainly wronged himself. You know not; perhaps Allāh will bring about after that a [different] matter.[3]

2 And when they have [nearly] fulfilled their term, either retain them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for [the acceptance of] Allāh. That is instructed to whoever should believe in Allāh and the Last Day. And whoever fears Allāh - He will make for him a way out.[4]

3 And will provide for him from where he does not expect. And whoever relies upon Allāh - then He is sufficient for him. Indeed, Allāh will accomplish His purpose. Allāh has already set for everything a [decreed] extent.

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[1] *Aṭ-Ṭalāq*: Divorce.
[2] A wife should not be divorced except after the completion of her menstrual period but before sexual intercourse has occurred, or else during a confirmed pregnancy. The pronouncement of divorce begins her waiting period (*'iddah*).
[3] Such as regret or renewed desire for the wife.
[4] i.e., relief from distress.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا
الْعِدَّةَ ۖ وَاتَّقُوا اللَّهَ رَبَّكُمْ ۖ لَا تُخْرِجُوهُنَّ مِن بُيُوتِهِنَّ
وَلَا يَخْرُجْنَ إِلَّا أَن يَأْتِينَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ۚ وَتِلْكَ حُدُودُ
اللَّهِ ۚ وَمَن يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ ۚ لَا تَدْرِي لَعَلَّ
اللَّهَ يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا ﴿١﴾ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ
بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِّنكُمْ
وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ۚ ذَٰلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ
مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ
بَالِغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٣﴾ وَاللَّائِي يَئِسْنَ
مِنَ الْمَحِيضِ مِن نِّسَائِكُمْ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ
وَاللَّائِي لَمْ يَحِضْنَ ۚ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ ۚ
وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مِنْ أَمْرِهِ يُسْرًا ﴿٤﴾ ذَٰلِكَ أَمْرُ اللَّهِ أَنزَلَهُ
إِلَيْكُمْ ۚ وَمَن يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا ﴿٥﴾

4 And those who no longer expect menstruation among your women - if you doubt, then their period is three months, and [also for] those who have not menstruated. And for those who are pregnant, their term is until they give birth.[5] And whoever fears Allāh - He will make for him of his matter ease.

5 That is the command of Allāh, which He has sent down to you; and whoever fears Allāh - He will remove for him his misdeeds and make great for him his reward.

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[5] The ruling concerning pregnancy applies also in the case of the husband's death.

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم مِّن وُجْدِكُمْ وَلَا تُضَآرُّوهُنَّ لِتُضَيِّقُوا۟
عَلَيْهِنَّ ۚ وَإِن كُنَّ أُو۟لَـٰتِ حَمْلٍ فَأَنفِقُوا۟ عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ۚ
فَإِنْ أَرْضَعْنَ لَكُمْ فَـَٔاتُوهُنَّ أُجُورَهُنَّ ۖ وَأْتَمِرُوا۟ بَيْنَكُم بِمَعْرُوفٍ ۖ وَإِن
تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُۥٓ أُخْرَىٰ ٦ لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ ۖ
وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ ٱللَّهُ ۚ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا
إِلَّا مَآ ءَاتَىٰهَا ۚ سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا ٧ وَكَأَيِّن مِّن قَرْيَةٍ
عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِۦ فَحَاسَبْنَـٰهَا حِسَابًا شَدِيدًا وَعَذَّبْنَـٰهَا
عَذَابًا نُّكْرًا ٨ فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَـٰقِبَةُ أَمْرِهَا خُسْرًا ٩
أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَٱتَّقُوا۟ ٱللَّهَ يَـٰٓأُو۟لِى ٱلْأَلْبَـٰبِ ٱلَّذِينَ ءَامَنُوا۟ ۚ
قَدْ أَنزَلَ ٱللَّهُ إِلَيْكُمْ ذِكْرًا ١٠ رَّسُولًا يَتْلُوا۟ عَلَيْكُمْ ءَايَـٰتِ ٱللَّهِ مُبَيِّنَـٰتٍ
لِّيُخْرِجَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ مِنَ ٱلظُّلُمَـٰتِ إِلَى ٱلنُّورِ ۚ
وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ صَـٰلِحًا يُدْخِلْهُ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا
ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَآ أَبَدًا ۖ قَدْ أَحْسَنَ ٱللَّهُ لَهُۥ رِزْقًا ١١ ٱللَّهُ ٱلَّذِى خَلَقَ
سَبْعَ سَمَـٰوَٰتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ ٱلْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوٓا۟ أَنَّ
ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمًۢا ١٢

6 Lodge them[1] [in a section] of where you dwell out of your means and do not harm them in order to oppress them.[2] And if they should be pregnant, then spend on them until they give birth. And if they breastfeed for you, then give them their payment and confer among yourselves in the acceptable way; but if you are in discord, then there may breastfeed for him [i.e., the father] another woman.

7 Let a man of wealth spend from his wealth, and he whose provision is restricted - let him spend from what Allāh has given him. Allāh does not charge a soul except [according to] what He has given it. Allāh will bring about, after hardship, ease [i.e., relief].

8 And how many a city was insolent toward the command of its Lord and His messengers, so We took it to severe account and punished it with a terrible punishment.

9 And it tasted the bad consequence of its affair [i.e., rebellion], and the outcome of its affair was loss.

10 Allāh has prepared for them a severe punishment; so fear Allāh, O you of understanding who have believed. Allāh has sent down to you a message [i.e., the Qur'ān].[3]

11 [He sent] a Messenger [i.e., Muḥammad ﷺ] reciting to you the distinct verses of Allāh that He may bring out those who believe and do righteous deeds from darknesses into the light. And whoever believes in Allāh and does righteousness - He will admit him into gardens beneath which rivers flow to abide therein forever. Allāh will have perfected for him a provision.

12 It is Allāh who has created seven heavens and of the earth, the like of them.[4] [His] command descends among them so you may know that Allāh is over all things competent and that Allāh has encompassed all things in knowledge.

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[1] During their waiting period (referring to wives whose divorce has been pronounced).

[2] So that they would be forced to leave or to ransom themselves.

[3] Some scholars have interpreted "*dhikr*" here as "a reminder," meaning the Messenger ﷺ , since he is mentioned in the following verse.

[4] i.e., a similar number: seven.

(66) Sūrah at-Taḥreem [1]

Bismillāhir-Raḥmānir-Raḥeem

(1) O Prophet, why do you prohibit [yourself from] what Allāh has made lawful for you, seeking the approval of your wives? And Allāh is Forgiving and Merciful.

(2) Allāh has already ordained for you [Muslims] the dissolution of your oaths.[2] And Allāh is your protector, and He is the Knowing, the Wise.

(3) And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allāh showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Aware."

(4) If you two [wives] repent to Allāh, [it is best], for your hearts have deviated. But if you cooperate against him - then indeed Allāh is his protector, and Gabriel and the righteous of the believers and the angels, moreover, are [his] assistants.

(5) Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you - submitting [to Allāh], believing, devoutly obedient, repentant, worshipping, and traveling[3] - [ones] previously married and virgins.

سُورَةُ التَّحۡرِيمِ — ترتيبها ٦٦ — آياتها ١٢

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَۖ تَبۡتَغِي مَرۡضَاتَ أَزۡوَٰجِكَۚ وَٱللَّهُ
غَفُورٞ رَّحِيمٞ ١ قَدۡ فَرَضَ ٱللَّهُ لَكُمۡ تَحِلَّةَ أَيۡمَٰنِكُمۡۚ وَٱللَّهُ مَوۡلَىٰكُمۡۖ
وَهُوَ ٱلۡعَلِيمُ ٱلۡحَكِيمُ ٢ وَإِذۡ أَسَرَّ ٱلنَّبِيُّ إِلَىٰ بَعۡضِ أَزۡوَٰجِهِۦ حَدِيثٗا
فَلَمَّا نَبَّأَتۡ بِهِۦ وَأَظۡهَرَهُ ٱللَّهُ عَلَيۡهِ عَرَّفَ بَعۡضَهُۥ وَأَعۡرَضَ عَنۢ بَعۡضٖۖ
فَلَمَّا نَبَّأَهَا بِهِۦ قَالَتۡ مَنۡ أَنۢبَأَكَ هَٰذَاۖ قَالَ نَبَّأَنِيَ ٱلۡعَلِيمُ ٱلۡخَبِيرُ
٣ إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدۡ صَغَتۡ قُلُوبُكُمَاۖ وَإِن تَظَٰهَرَا عَلَيۡهِ
فَإِنَّ ٱللَّهَ هُوَ مَوۡلَىٰهُ وَجِبۡرِيلُ وَصَٰلِحُ ٱلۡمُؤۡمِنِينَۖ وَٱلۡمَلَٰٓئِكَةُ
بَعۡدَ ذَٰلِكَ ظَهِيرٌ ٤ عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبۡدِلَهُۥٓ أَزۡوَٰجًا
خَيۡرٗا مِّنكُنَّ مُسۡلِمَٰتٖ مُّؤۡمِنَٰتٖ قَٰنِتَٰتٖ تَٰٓئِبَٰتٍ عَٰبِدَٰتٖ سَٰٓئِحَٰتٖ
ثَيِّبَٰتٖ وَأَبۡكَارٗا ٥ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ
نَارٗا وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُ عَلَيۡهَا مَلَٰٓئِكَةٌ غِلَاظٞ شِدَادٞ
لَّا يَعۡصُونَ ٱللَّهَ مَآ أَمَرَهُمۡ وَيَفۡعَلُونَ مَا يُؤۡمَرُونَ ٦ يَٰٓأَيُّهَا
ٱلَّذِينَ كَفَرُواْ لَا تَعۡتَذِرُواْ ٱلۡيَوۡمَۖ إِنَّمَا تُجۡزَوۡنَ مَا كُنتُمۡ تَعۡمَلُونَ ٧

(6) O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allāh in what He commands them but do what they are commanded.

(7) O you who have disbelieved, make no excuses that Day. You will only be recompensed for what you used to do.

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[1] *At-Taḥreem*: Prohibition.

[2] By means of a *kaffārah* (expiation). This is required when one is unable to fulfill an oath or when one has taken an oath which would not be pleasing to Allāh (*subḥānahu wa ta'ālā*).

[3] Emigrating for the cause of Allāh (Another meaning is "given to fasting".

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ تُوبُوٓا۟ إِلَى ٱللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ
أَن يُكَفِّرَ عَنكُمْ سَيِّـَٔاتِكُمْ وَيُدْخِلَكُمْ جَنَّـٰتٍ تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَـٰرُ يَوْمَ لَا يُخْزِى ٱللَّهُ ٱلنَّبِىَّ وَٱلَّذِينَ ءَامَنُوا۟
مَعَهُۥ ۖ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَـٰنِهِمْ يَقُولُونَ رَبَّنَآ
أَتْمِمْ لَنَا نُورَنَا وَٱغْفِرْ لَنَآ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٨
يَـٰٓأَيُّهَا ٱلنَّبِىُّ جَـٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَـٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ
وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ٩ ضَرَبَ ٱللَّهُ مَثَلًا
لِّلَّذِينَ كَفَرُوا۟ ٱمْرَأَتَ نُوحٍ وَٱمْرَأَتَ لُوطٍ ۖ كَانَتَا تَحْتَ
عَبْدَيْنِ مِنْ عِبَادِنَا صَـٰلِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا
مِنَ ٱللَّهِ شَيْـًٔا وَقِيلَ ٱدْخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ ١٠
وَضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُوا۟ ٱمْرَأَتَ فِرْعَوْنَ إِذْ
قَالَتْ رَبِّ ٱبْنِ لِى عِندَكَ بَيْتًا فِى ٱلْجَنَّةِ وَنَجِّنِى مِن فِرْعَوْنَ
وَعَمَلِهِۦ وَنَجِّنِى مِنَ ٱلْقَوْمِ ٱلظَّـٰلِمِينَ ١١ وَمَرْيَمَ ٱبْنَتَ
عِمْرَٰنَ ٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِن رُّوحِنَا
وَصَدَّقَتْ بِكَلِمَـٰتِ رَبِّهَا وَكُتُبِهِۦ وَكَانَتْ مِنَ ٱلْقَـٰنِتِينَ ١٢

(8) O you who have believed, repent to Allāh with sincere repentance. Perhaps[1] your Lord will remove from you your misdeeds and admit you into gardens beneath which rivers flow [on] the Day when Allāh will not disgrace the Prophet and those who believed with him. Their light will proceed before them and on their right; they will say, "Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent."

(9) O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.

(10) Allāh presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them,[2] so they [i.e., those prophets] did not avail them from Allāh at all, and it was said, "Enter the Fire with those who enter."

(11) And Allāh presents an example of those who believed: the wife of Pharaoh, when she said, "My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people."

(12) And [the example of] Mary, the daughter of ʻImrān, who guarded her chastity, so We blew into [her garment] through Our angel [i.e., Gabriel], and she believed in the words of her Lord and His scriptures and was of the devoutly obedient.

[1] i.e., it is expected or promised.

[2] In the matter of religion.

(67) Sūrah al-Mulk [1]

سُورَةُ ٱلْمُلْكِ — ترتيبها ٦٧ — آياتها ٣٠

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

تَبَٰرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ١ ٱلَّذِى خَلَقَ
ٱلْمَوْتَ وَٱلْحَيَوٰةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ ٱلْعَزِيزُ ٱلْغَفُورُ ٢
ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا مَّا تَرَىٰ فِى خَلْقِ ٱلرَّحْمَٰنِ مِن
تَفَٰوُتٍ فَٱرْجِعِ ٱلْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ٣ ثُمَّ ٱرْجِعِ ٱلْبَصَرَ كَرَّتَيْنِ
يَنقَلِبْ إِلَيْكَ ٱلْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ٤ وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ
ٱلدُّنْيَا بِمَصَٰبِيحَ وَجَعَلْنَٰهَا رُجُومًا لِّلشَّيَٰطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ
ٱلسَّعِيرِ ٥ وَلِلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبِئْسَ ٱلْمَصِيرُ
٦ إِذَآ أُلْقُوا۟ فِيهَا سَمِعُوا۟ لَهَا شَهِيقًا وَهِىَ تَفُورُ ٧ تَكَادُ تَمَيَّزُ
مِنَ ٱلْغَيْظِ كُلَّمَآ أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ ٨
قَالُوا۟ بَلَىٰ قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ ٱللَّهُ مِن شَىْءٍ إِنْ أَنتُمْ
إِلَّا فِى ضَلَٰلٍ كَبِيرٍ ٩ وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِىٓ أَصْحَٰبِ
ٱلسَّعِيرِ ١٠ فَٱعْتَرَفُوا۟ بِذَنۢبِهِمْ فَسُحْقًا لِّأَصْحَٰبِ ٱلسَّعِيرِ ١١
إِنَّ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ١٢

Bismillāhir-Raḥmānir-Raḥeem

(1) Blessed is He in whose hand is dominion, and He is over all things competent -

(2) [He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving -

(3) [And] who created seven heavens in layers.[2] You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks?

(4) Then return [your] vision twice again.[3] [Your] vision will return to you humbled while it is fatigued.

(5) And We have certainly beautified the nearest heaven with lamps [i.e., stars] and have made [from] them what is thrown at the devils[4] and have prepared for them the punishment of the Blaze.

(6) And for those who disbelieved in their Lord is the punishment of Hell, and wretched is the destination.

(7) When they are thrown into it, they hear from it a [dreadful] inhaling while it boils up.

(8) It almost bursts with rage. Every time a company is thrown into it, its keepers ask them, "Did there not come to you a warner?"

(9) They will say, "Yes, a warner had come to us, but we denied and said, 'Allāh has not sent down anything. You are not but in great error.'"

(10) And they will say, "If only we had been listening or reasoning, we would not be among the companions of the Blaze."

(11) And they will admit their sin, so [it is] alienation[5] for the companions of the Blaze.

(12) Indeed, those who fear their Lord unseen will have forgiveness and great reward.

(13) And conceal your speech or publicize it; indeed, He is Knowing of

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[1] *Al-Mulk*: Dominion.
[2] i.e., one covering or fitting over the other.
[3] i.e., repeatedly.
[4] Thereby driving them from the heavens and preventing them from eavesdropping. See 72:8-9
[5] From all good and from Allāh's mercy.

وَأَسِرُّوا۟ قَوْلَكُمْ أَوِ ٱجْهَرُوا۟ بِهِۦٓ ۖ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١٣﴾ أَلَا
يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٤﴾ هُوَ ٱلَّذِى جَعَلَ لَكُمُ
ٱلْأَرْضَ ذَلُولًا فَٱمْشُوا۟ فِى مَنَاكِبِهَا وَكُلُوا۟ مِن رِّزْقِهِۦ ۖ وَإِلَيْهِ ٱلنُّشُورُ
﴿١٥﴾ ءَأَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يَخْسِفَ بِكُمُ ٱلْأَرْضَ فَإِذَا هِىَ
تَمُورُ ﴿١٦﴾ أَمْ أَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ
فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾ وَلَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ
كَانَ نَكِيرِ ﴿١٨﴾ أَوَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ فَوْقَهُمْ صَٰٓفَّٰتٍ وَيَقْبِضْنَ ۚ مَا
يُمْسِكُهُنَّ إِلَّا ٱلرَّحْمَٰنُ ۚ إِنَّهُۥ بِكُلِّ شَىْءٍۭ بَصِيرٌ ﴿١٩﴾ أَمَّنْ هَٰذَا ٱلَّذِى
هُوَ جُندٌ لَّكُمْ يَنصُرُكُم مِّن دُونِ ٱلرَّحْمَٰنِ ۚ إِنِ ٱلْكَٰفِرُونَ إِلَّا فِى غُرُورٍ
﴿٢٠﴾ أَمَّنْ هَٰذَا ٱلَّذِى يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُۥ ۚ بَل لَّجُّوا۟ فِى عُتُوٍّ
وَنُفُورٍ ﴿٢١﴾ أَفَمَن يَمْشِى مُكِبًّا عَلَىٰ وَجْهِهِۦٓ أَهْدَىٰٓ أَمَّن يَمْشِى سَوِيًّا
عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٢﴾ قُلْ هُوَ ٱلَّذِىٓ أَنشَأَكُمْ وَجَعَلَ لَكُمُ ٱلسَّمْعَ
وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾ قُلْ هُوَ ٱلَّذِى ذَرَأَكُمْ
فِى ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ
صَٰدِقِينَ ﴿٢٥﴾ قُلْ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٢٦﴾

that within the breasts.

14 Does He who created not know,[1] while He is the Subtle, the Aware?

15 It is He who made the earth tame [2] for you - so walk among its slopes and eat of His provision - and to Him is the resurrection.

16 Do you feel secure that He who is above[3] would not cause the earth to swallow you and suddenly it would sway? [4]

17 Or do you feel secure that He who is above would not send against you a storm of stones? Then you would know how [severe] was My warning.

18 And already had those before them denied, and how [terrible] was My reproach.

19 Do they not see the birds above them with wings outspread and [sometimes] folded in? None holds them [aloft] except the Most Merciful. Indeed He is, of all things, Seeing.

20 Or who is it that could be an army for you to aid you other than the Most Merciful? The disbelievers are not but in delusion.

21 Or who is it that could provide for you if He withheld His provision? But they have persisted in insolence and aversion.

22 Then is one who walks fallen on his face better guided or one who walks erect on a straight path?

23 Say, "It is He who has produced you and made for you hearing and vision and hearts [i.e., intellect]; little are you grateful."

24 Say, "It is He who has multiplied you throughout the earth, and to Him you will be gathered."

25 And they say, "When is this promise, if you should be truthful?"

26 Say, "The knowledge is only with Allāh, and I am only a clear warner."

27 But when they see it[5] approaching, the faces of those who disbelieve will be distressed, and it will be said, "This is

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[1] Another accepted meaning is "Does He not know those whom He created...?"

[2] i.e., stable and subservient.

[3] Literally "in ascedndancy" or "over the heaven."

[4] In a circular motion, as in an earthquake.

[5] The punishment of which they were warned.

that for which you used to call."[1]

(28) Say, [O Muḥammad], "Have you considered:[2] whether Allāh should cause my death and those with me or have mercy upon us, who can protect the disbelievers from a painful punishment?"

(29) Say, "He is the Most Merciful; we have believed in Him, and upon Him we have relied. And you will [come to] know who it is that is in clear error."

(30) Say, "Have you considered: if your water was to become sunken [into the earth], then who could bring you flowing water?"

(68) Sūrah al-Qalam [3]

Bismillāhir-Raḥmānir-Raḥeem

(1) Nūn. By the pen and what they inscribe,

(2) You are not, [O Muḥammad], by the favor of your Lord, a madman.

(3) And indeed, for you is a reward uninterrupted.

(4) And indeed, you are of a great moral character.

(5) So you will see and they will see.

(6) Which of you is the afflicted [by a devil].

(7) Indeed, your Lord is most knowing of who has gone astray from His way, and He is most knowing of the [rightly] guided.

(8) Then do not obey the deniers.

(9) They wish that you would soften [in your position], so they would soften [toward you].

فَلَمَّا رَأَوْهُ زُلْفَةً سِيٓـَٔتْ وُجُوهُ ٱلَّذِينَ كَفَرُوا۟ وَقِيلَ هَٰذَا ٱلَّذِى
كُنتُم بِهِۦ تَدَّعُونَ ﴿٢٧﴾ قُلْ أَرَءَيْتُمْ إِنْ أَهْلَكَنِىَ ٱللَّهُ وَمَن مَّعِىَ
أَوْ رَحِمَنَا فَمَن يُجِيرُ ٱلْكَٰفِرِينَ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٨﴾ قُلْ هُوَ
ٱلرَّحْمَٰنُ ءَامَنَّا بِهِۦ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِى ضَلَٰلٍ مُّبِينٍ
﴿٢٩﴾ قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍۭ ﴿٣٠﴾

ترتيبها ٦٨ — سُورَةُ القَلَمِ — آياتها ٥٢

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

نٓ ۚ وَٱلْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾ مَآ أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾
وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾
فَسَتُبْصِرُ وَيُبْصِرُونَ ﴿٥﴾ بِأَييِّكُمُ ٱلْمَفْتُونُ ﴿٦﴾ إِنَّ رَبَّكَ هُوَ
أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿٧﴾ فَلَا تُطِعِ
ٱلْمُكَذِّبِينَ ﴿٨﴾ وَدُّوا۟ لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾ وَلَا تُطِعْ كُلَّ
حَلَّافٍ مَّهِينٍ ﴿١٠﴾ هَمَّازٍ مَّشَّآءٍۭ بِنَمِيمٍ ﴿١١﴾ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ
أَثِيمٍ ﴿١٢﴾ عُتُلٍّۭ بَعْدَ ذَٰلِكَ زَنِيمٍ ﴿١٣﴾ أَن كَانَ ذَا مَالٍ وَبَنِينَ
﴿١٤﴾ إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿١٥﴾

(10) And do not obey every worthless habitual swearer

(11) [And] scorner, going about with malicious gossip -

(12) A preventer of good, transgressing and sinful,

(13) Cruel, moreover, and an illegitimate pretender.[4]

(14) Because he is a possessor of wealth and children,

(15) When Our verses are recited to him, he says, "Legends of the former peoples."

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[1] When they challenged their prophets, saying, "Bring on the punishment, if you are truthful."

[2] i.e., inform me.

[3] *Al-Qalam*: The Pen.

[4] i.e., claiming a particular lineage falsely. The description given in these verses is of al-Waleed bin al-Mugheerah (see also 74:11-25) or possibly, as asserted by Ibn Katheer, al-Akhnas bin Shurayq.

سَنَسِمُهُۥ عَلَى ٱلْخُرْطُومِ ﴿١٦﴾ إِنَّا بَلَوْنَٰهُمْ كَمَا بَلَوْنَآ أَصْحَٰبَ ٱلْجَنَّةِ إِذْ أَقْسَمُوا۟
لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٧﴾ وَلَا يَسْتَثْنُونَ ﴿١٨﴾ فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ
وَهُمْ نَآئِمُونَ ﴿١٩﴾ فَأَصْبَحَتْ كَٱلصَّرِيمِ ﴿٢٠﴾ فَتَنَادَوْا۟ مُصْبِحِينَ ﴿٢١﴾ أَنِ
ٱغْدُوا۟ عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَٰرِمِينَ ﴿٢٢﴾ فَٱنطَلَقُوا۟ وَهُمْ يَتَخَٰفَتُونَ ﴿٢٣﴾
أَن لَّا يَدْخُلَنَّهَا ٱلْيَوْمَ عَلَيْكُم مِّسْكِينٌ ﴿٢٤﴾ وَغَدَوْا۟ عَلَىٰ حَرْدٍ قَٰدِرِينَ ﴿٢٥﴾ فَلَمَّا
رَأَوْهَا قَالُوٓا۟ إِنَّا لَضَآلُّونَ ﴿٢٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾ قَالَ أَوْسَطُهُمْ أَلَمْ أَقُل
لَّكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾ قَالُوا۟ سُبْحَٰنَ رَبِّنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿٢٩﴾ فَأَقْبَلَ
بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَٰوَمُونَ ﴿٣٠﴾ قَالُوا۟ يَٰوَيْلَنَآ إِنَّا كُنَّا طَٰغِينَ ﴿٣١﴾ عَسَىٰ
رَبُّنَآ أَن يُبْدِلَنَا خَيْرًا مِّنْهَآ إِنَّآ إِلَىٰ رَبِّنَا رَٰغِبُونَ ﴿٣٢﴾ كَذَٰلِكَ ٱلْعَذَابُ ۖ وَلَعَذَابُ
ٱلْءَاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٣٣﴾ إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّٰتِ ٱلنَّعِيمِ
﴿٣٤﴾ أَفَنَجْعَلُ ٱلْمُسْلِمِينَ كَٱلْمُجْرِمِينَ ﴿٣٥﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾ أَمْ
لَكُمْ كِتَٰبٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾ إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾ أَمْ لَكُمْ أَيْمَٰنٌ
عَلَيْنَا بَٰلِغَةٌ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۙ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٣٩﴾ سَلْهُمْ أَيُّهُم
بِذَٰلِكَ زَعِيمٌ ﴿٤٠﴾ أَمْ لَهُمْ شُرَكَآءُ فَلْيَأْتُوا۟ بِشُرَكَآئِهِمْ إِن كَانُوا۟ صَٰدِقِينَ ﴿٤١﴾
يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى ٱلسُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾

16 We will brand him upon the snout.[1]
17 Indeed, We have tried them as We tried the companions of the garden, when they swore to cut its fruit in the [early] morning
18 Without making exception.[2]
19 So there came upon it [i.e., the garden] an affliction from your Lord while they were asleep.
20 And it became as though reaped.
21 And they called one another at morning,
22 [Saying], "Go early to your crop if you would cut the fruit."
23 So they set out, while lowering their voices,
24 [Saying], "There will surely not enter it today upon you [any] poor person."
25 And they went early in determination, [assuming themselves] able.[3]
26 But when they saw it, they said, "Indeed, we are lost;
27 Rather, we have been deprived."
28 The most moderate of them said, "Did I not say to you, 'Why do you not exalt [Allāh]?'" [4]
29 They said, "Exalted is our Lord! Indeed, we were wrongdoers."
30 Then they approached one another, blaming each other.
31 They said, "O woe to us; indeed we were transgressors.
32 Perhaps our Lord will substitute for us [one] better than it. Indeed, we are toward our Lord desirous." [5]
33 Such is the punishment [of this world]. And the punishment of the Hereafter is greater, if they only knew.
34 Indeed, for the righteous with their Lord are the Gardens of Pleasure.
35 Then will We treat the Muslims like the criminals?
36 What is [the matter] with you? How do you judge?
37 Or do you have a scripture in which you learn
38 That indeed for you is whatever you choose?
39 Or do you have oaths [binding] upon Us, extending until the Day of Resurrection, that indeed for you is whatever you judge?
40 Ask them which of them, for that [claim], is responsible.

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[1] Literally, "trunk," meaning the nose of an elephant or pig.
[2] i.e., without conceding that nothing can be accomplished unless Allāh wills, saying, "...if Allāh wills" (*in-shā'-Allāh*).
[3] To carry out their plan, confident of their ability.
[4] i.e., remember or mention Him by saying, "...if Allāh wills." An additional meaning is "praise" or "thank" Him for His bounty.
[5] Of His mercy, forgiveness and bounty.

(41) Or do they have partners?[1] Then let them bring their partners, if they should be truthful.
(42) The Day the shin will be uncovered[2] and they are invited to prostration but they [i.e., the disbelievers] will not be able,
(43) Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound.[3]
(44) So leave Me, [O Muḥammad], with [the matter of] whoever denies this statement [i.e., the Qur'ān]. We will progressively lead them [to punishment] from where they do not know.[4]
(45) And I will give them time. Indeed, My plan is firm.
(46) Or do you ask of them a payment, so they are by debt burdened down?
(47) Or have they [knowledge of] the unseen, so they write [it] down?
(48) Then be patient for the decision of your Lord, [O Muḥammad], and be not like the companion of the fish [i.e., Jonah] when he called out while he was distressed.
(49) If not that a favor [i.e., mercy] from his Lord overtook him, he would have been thrown onto the naked shore while he was censured.[5]
(50) And his Lord chose him and made him of the righteous.

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[1] i.e., those to whom they attribute divinity other than Allāh or partners from among themselves.

[2] i.e., when everyone will find before him great difficulty. In accordance with authentic *ḥadīths*, "the shin" might also refer to that of Allāh (*subḥānahu wa ta'ālā*), before which every believer will prostrate on the Day of Judgement.

[3] During worldly life.

[4] Allāh will increase His favors to them in this world by way of trial, whereby they will sink deeper into sin and thus into destruction.

[5] But instead, Allāh accepted his repentance and provided means for his recovery.

خَٰشِعَةً أَبۡصَٰرُهُمۡ تَرۡهَقُهُمۡ ذِلَّةٞۖ وَقَدۡ كَانُواْ يُدۡعَوۡنَ إِلَى ٱلسُّجُودِ وَهُمۡ سَٰلِمُونَ
(٤٣) فَذَرۡنِي وَمَن يُكَذِّبُ بِهَٰذَا ٱلۡحَدِيثِۖ سَنَسۡتَدۡرِجُهُم مِّنۡ حَيۡثُ
لَا يَعۡلَمُونَ (٤٤) وَأُمۡلِي لَهُمۡۚ إِنَّ كَيۡدِي مَتِينٌ (٤٥) أَمۡ تَسۡـَٔلُهُمۡ أَجۡرٗا فَهُم
مِّن مَّغۡرَمٖ مُّثۡقَلُونَ (٤٦) أَمۡ عِندَهُمُ ٱلۡغَيۡبُ فَهُمۡ يَكۡتُبُونَ (٤٧) فَٱصۡبِرۡ
لِحُكۡمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ ٱلۡحُوتِ إِذۡ نَادَىٰ وَهُوَ مَكۡظُومٞ (٤٨) لَّوۡلَآ
أَن تَدَٰرَكَهُۥ نِعۡمَةٞ مِّن رَّبِّهِۦ لَنُبِذَ بِٱلۡعَرَآءِ وَهُوَ مَذۡمُومٞ (٤٩) فَٱجۡتَبَٰهُ رَبُّهُۥ
فَجَعَلَهُۥ مِنَ ٱلصَّٰلِحِينَ (٥٠) وَإِن يَكَادُ ٱلَّذِينَ كَفَرُواْ لَيُزۡلِقُونَكَ بِأَبۡصَٰرِهِمۡ
لَمَّا سَمِعُواْ ٱلذِّكۡرَ وَيَقُولُونَ إِنَّهُۥ لَمَجۡنُونٞ (٥١) وَمَا هُوَ إِلَّا ذِكۡرٞ لِّلۡعَٰلَمِينَ (٥٢)

ترتيبها ٦٩ — سُورَةُ الحَاقَّةِ — آياتها ٥٢

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

ٱلۡحَآقَّةُ (١) مَا ٱلۡحَآقَّةُ (٢) وَمَآ أَدۡرَىٰكَ مَا ٱلۡحَآقَّةُ (٣) كَذَّبَتۡ ثَمُودُ
وَعَادُۢ بِٱلۡقَارِعَةِ (٤) فَأَمَّا ثَمُودُ فَأُهۡلِكُواْ بِٱلطَّاغِيَةِ (٥) وَأَمَّا
عَادٞ فَأُهۡلِكُواْ بِرِيحٖ صَرۡصَرٍ عَاتِيَةٖ (٦) سَخَّرَهَا عَلَيۡهِمۡ
سَبۡعَ لَيَالٖ وَثَمَٰنِيَةَ أَيَّامٍ حُسُومٗا فَتَرَى ٱلۡقَوۡمَ فِيهَا صَرۡعَىٰ
كَأَنَّهُمۡ أَعۡجَازُ نَخۡلٍ خَاوِيَةٖ (٧) فَهَلۡ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٖ (٨)

(51) And indeed, those who disbelieve would almost make you slip with their eyes [i.e., looks] when they hear the message, and they say, "Indeed, he is mad."
(52) But it is not except a reminder to the worlds.

(69) Sūrah al-Ḥāqqah[6]

Bismillāhir-Raḥmānir-Raḥeem

(1) The Inevitable Reality -
(2) What is the Inevitable Reality?
(3) And what can make you know what is the Inevitable Reality?
(4) Thamūd and 'Aad denied the Striking Calamity [i.e., the Resurrection].

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[6] *Al-Ḥāqqah*: The Inevitable Reality or That Which Manifests Realities - another name for the Resurrection.

وَجَآءَ فِرۡعَوۡنُ وَمَن قَبۡلَهُۥ وَٱلۡمُؤۡتَفِكَٰتُ بِٱلۡخَاطِئَةِ ٩ فَعَصَوۡاْ رَسُولَ
رَبِّهِمۡ فَأَخَذَهُمۡ أَخۡذَةٗ رَّابِيَةً ١٠ إِنَّا لَمَّا طَغَا ٱلۡمَآءُ حَمَلۡنَٰكُمۡ فِي ٱلۡجَارِيَةِ
١١ لِنَجۡعَلَهَا لَكُمۡ تَذۡكِرَةٗ وَتَعِيَهَآ أُذُنٞ وَٰعِيَةٞ ١٢ فَإِذَا نُفِخَ فِي ٱلصُّورِ
نَفۡخَةٞ وَٰحِدَةٞ ١٣ وَحُمِلَتِ ٱلۡأَرۡضُ وَٱلۡجِبَالُ فَدُكَّتَا دَكَّةٗ وَٰحِدَةٗ ١٤
فَيَوۡمَئِذٖ وَقَعَتِ ٱلۡوَاقِعَةُ ١٥ وَٱنشَقَّتِ ٱلسَّمَآءُ فَهِيَ يَوۡمَئِذٖ وَاهِيَةٞ
١٦ وَٱلۡمَلَكُ عَلَىٰٓ أَرۡجَآئِهَاۚ وَيَحۡمِلُ عَرۡشَ رَبِّكَ فَوۡقَهُمۡ يَوۡمَئِذٖ ثَمَٰنِيَةٞ
١٧ يَوۡمَئِذٖ تُعۡرَضُونَ لَا تَخۡفَىٰ مِنكُمۡ خَافِيَةٞ ١٨ فَأَمَّا مَنۡ أُوتِيَ
كِتَٰبَهُۥ بِيَمِينِهِۦ فَيَقُولُ هَآؤُمُ ٱقۡرَءُواْ كِتَٰبِيَهۡ ١٩ إِنِّي ظَنَنتُ أَنِّي مُلَٰقٍ
حِسَابِيَهۡ ٢٠ فَهُوَ فِي عِيشَةٖ رَّاضِيَةٖ ٢١ فِي جَنَّةٍ عَالِيَةٖ ٢٢
قُطُوفُهَا دَانِيَةٞ ٢٣ كُلُواْ وَٱشۡرَبُواْ هَنِيٓـَٔۢا بِمَآ أَسۡلَفۡتُمۡ فِي ٱلۡأَيَّامِ
ٱلۡخَالِيَةِ ٢٤ وَأَمَّا مَنۡ أُوتِيَ كِتَٰبَهُۥ بِشِمَالِهِۦ فَيَقُولُ يَٰلَيۡتَنِي لَمۡ أُوتَ كِتَٰبِيَهۡ
٢٥ وَلَمۡ أَدۡرِ مَا حِسَابِيَهۡ ٢٦ يَٰلَيۡتَهَا كَانَتِ ٱلۡقَاضِيَةَ ٢٧ مَآ أَغۡنَىٰ
عَنِّي مَالِيَهۡۜ ٢٨ هَلَكَ عَنِّي سُلۡطَٰنِيَهۡ ٢٩ خُذُوهُ فَغُلُّوهُ ٣٠ ثُمَّ ٱلۡجَحِيمَ
صَلُّوهُ ٣١ ثُمَّ فِي سِلۡسِلَةٖ ذَرۡعُهَا سَبۡعُونَ ذِرَاعٗا فَٱسۡلُكُوهُ ٣٢ إِنَّهُۥ
كَانَ لَا يُؤۡمِنُ بِٱللَّهِ ٱلۡعَظِيمِ ٣٣ وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلۡمِسۡكِينِ ٣٤

5 So as for Thamūd, they were destroyed by the overpowering [blast].
6 And as for ʿAad, they were destroyed by a screaming,[1] violent wind.
7 Which He [i.e., Allāh] imposed upon them for seven nights and eight days in succession, so you would see the people therein fallen as if they were hollow trunks of palm trees.
8 Then do you see of them any remains?
9 And there came Pharaoh and those before him and the overturned cities[2] with sin.
10 And they disobeyed the messenger of their Lord, so He seized them with a seizure exceeding [in severity].
11 Indeed, when the water overflowed, We carried you [i.e., your ancestors] in the sailing ship[3]
12 That We might make it for you a reminder and [that] a conscious ear would be conscious of it.
13 Then when the Horn is blown with one blast
14 And the earth and the mountains are lifted and leveled with one blow [i.e., stroke] -
15 Then on that Day, the Occurrence [i.e., Resurrection] will occur,
16 And the heaven will split [open], for that Day it is infirm.[4]
17 And the angels are at its edges. And there will bear the Throne of your Lord above them, that Day, eight [of them].
18 That Day, you will be exhibited [for judgement]; not hidden among you is anything concealed.[5]
19 So as for he who is given his record in his right hand, he will say, "Here, read my record!
20 Indeed, I was certain that I would be meeting my account."
21 So he will be in a pleasant life -
22 In an elevated garden,
23 Its [fruit] to be picked hanging near.
24 [They will be told], "Eat and drink in satisfaction for what you put forth[6] in the days past."
25 But as for he who is given his record in his left hand, he will say, "Oh, I wish I had not been given my record
26 And had not known what is my account.
27 I wish it [i.e., my death] had been the decisive one.[7]

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[1] Or "cold."
[2] Those to which Lot was sent or generally, all cities which were destroyed due to their denial of a messenger from Allāh.
[3] Which was constructed by Noah.
[4] i.e., weak, enfeebled and unstable.
[5] i.e., any person or any secret you might attempt to conceal.
[6] Literally, "advanced" in anticipation of reward in the Hereafter.
[7] i.e., ending life rather than being the gateway to eternal life.

فَلَيْسَ لَهُ ٱلْيَوْمَ هَٰهُنَا حَمِيمٌ ﴿٣٥﴾ وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ﴿٣٦﴾ لَّا يَأْكُلُهُۥٓ
إِلَّا ٱلْخَٰطِـُٔونَ ﴿٣٧﴾ فَلَآ أُقْسِمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾ وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾
إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ ۚ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾
وَلَا بِقَوْلِ كَاهِنٍ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾ تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٤٣﴾ وَلَوْ
تَقَوَّلَ عَلَيْنَا بَعْضَ ٱلْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِٱلْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا
مِنْهُ ٱلْوَتِينَ ﴿٤٦﴾ فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَٰجِزِينَ ﴿٤٧﴾ وَإِنَّهُۥ لَتَذْكِرَةٌ
لِّلْمُتَّقِينَ ﴿٤٨﴾ وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ ﴿٤٩﴾ وَإِنَّهُۥ لَحَسْرَةٌ عَلَى
ٱلْكَٰفِرِينَ ﴿٥٠﴾ وَإِنَّهُۥ لَحَقُّ ٱلْيَقِينِ ﴿٥١﴾ فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٥٢﴾

سُورَةُ المَعَارِج — ترتيبها ٧٠ — آياتها ٤٤

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَأَلَ سَآئِلٌۢ بِعَذَابٍ وَاقِعٍ ﴿١﴾ لِّلْكَٰفِرِينَ لَيْسَ لَهُۥ دَافِعٌ ﴿٢﴾ مِّنَ
ٱللَّهِ ذِى ٱلْمَعَارِجِ ﴿٣﴾ تَعْرُجُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ إِلَيْهِ فِى
يَوْمٍ كَانَ مِقْدَارُهُۥ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾ فَٱصْبِرْ صَبْرًا جَمِيلًا ﴿٥﴾
إِنَّهُمْ يَرَوْنَهُۥ بَعِيدًا ﴿٦﴾ وَنَرَىٰهُ قَرِيبًا ﴿٧﴾ يَوْمَ تَكُونُ ٱلسَّمَآءُ كَٱلْمُهْلِ
﴿٨﴾ وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ﴿٩﴾ وَلَا يَسْـَٔلُ حَمِيمٌ حَمِيمًا ﴿١٠﴾

28 My wealth has not availed me.
29 Gone from me is my authority." (i.e. I have no valid excuse to stand on).
30 [Allāh will say], "Seize him and shackle him.
31 Then into Hellfire drive him.
32 Then into a chain whose length is seventy cubits insert him."
33 Indeed, he did not used to believe in Allāh, the Most Great,
34 Nor did he encourage the feeding of the poor.
35 So there is not for him here this Day any devoted friend
36 Nor any food except from the discharge of wounds;
37 None will eat it except the sinners.
38 So I swear by what you see
39 And what you do not see
40 [That] indeed, it [i.e., the Qur'ān] is the word of a noble Messenger.
41 And it is not the word of a poet; little do you believe.
42 Nor the word of a soothsayer; little do you remember.
43 [It is] a revelation from the Lord of the worlds.
44 And if he [i.e., Muḥammad] had made up about Us some [false] sayings,
45 We would have seized him by the right hand;[1]
46 Then We would have cut from him the aorta.[2]
47 And there is no one of you who could prevent [Us] from him.
48 And indeed, it [i.e., the Qur'ān] is a reminder for the righteous.
49 And indeed, We know that among you are deniers.
50 And indeed, it will be [a cause of] regret upon the disbelievers.
51 And indeed, it is the truth of certainty.
52 So exalt the name of your Lord, the Most Great.

(70) Sūrah al-Ma'ārij[3]

Bismillāhir-Raḥmānir-Raḥeem

1 A supplicant asked for a punishment bound to happen[4]
2 To the disbelievers; of it there is no preventer.

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[1] Another interpretation is "by [Our] right hand," i.e., Allāh would have exacted revenge with might and power.

[2] Causing immediate death.

[3] *Al-Ma'ārij*: Ways of Ascent, i.e., those of the angels into the heavens.

[4] In the Hereafter. Disbelievers had challenged the Prophet ﷺ by invoking Allāh to bring on His punishment.

يُبَصَّرُونَهُمْ ۚ يَوَدُّ ٱلْمُجْرِمُ لَوْ يَفْتَدِى مِنْ عَذَابِ يَوْمِئِذٍۭ بِبَنِيهِ ﴿١١﴾
وَصَـٰحِبَتِهِۦ وَأَخِيهِ ﴿١٢﴾ وَفَصِيلَتِهِ ٱلَّتِى تُـْٔوِيهِ ﴿١٣﴾ وَمَن فِى ٱلْأَرْضِ
جَمِيعًا ثُمَّ يُنجِيهِ ﴿١٤﴾ كَلَّآ ۖ إِنَّهَا لَظَىٰ ﴿١٥﴾ نَزَّاعَةً لِّلشَّوَىٰ ﴿١٦﴾ تَدْعُوا۟
مَنْ أَدْبَرَ وَتَوَلَّىٰ ﴿١٧﴾ وَجَمَعَ فَأَوْعَىٰٓ ﴿١٨﴾ ۞ إِنَّ ٱلْإِنسَـٰنَ خُلِقَ هَلُوعًا
﴿١٩﴾ إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعًا ﴿٢٠﴾ وَإِذَا مَسَّهُ ٱلْخَيْرُ مَنُوعًا ﴿٢١﴾ إِلَّا
ٱلْمُصَلِّينَ ﴿٢٢﴾ ٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَآئِمُونَ ﴿٢٣﴾ وَٱلَّذِينَ فِىٓ
أَمْوَٰلِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾ لِّلسَّآئِلِ وَٱلْمَحْرُومِ ﴿٢٥﴾ وَٱلَّذِينَ يُصَدِّقُونَ
بِيَوْمِ ٱلدِّينِ ﴿٢٦﴾ وَٱلَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ ﴿٢٧﴾ إِنَّ عَذَابَ
رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾ وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَـٰفِظُونَ ﴿٢٩﴾ إِلَّا عَلَىٰٓ
أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَـٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾ فَمَنِ ٱبْتَغَىٰ وَرَآءَ
ذَٰلِكَ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْعَادُونَ ﴿٣١﴾ وَٱلَّذِينَ هُمْ لِأَمَـٰنَـٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ
﴿٣٢﴾ وَٱلَّذِينَ هُم بِشَهَـٰدَٰتِهِمْ قَآئِمُونَ ﴿٣٣﴾ وَٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ
﴿٣٤﴾ أُو۟لَـٰٓئِكَ فِى جَنَّـٰتٍ مُّكْرَمُونَ ﴿٣٥﴾ فَمَالِ ٱلَّذِينَ كَفَرُوا۟ قِبَلَكَ مُهْطِعِينَ
﴿٣٦﴾ عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ عِزِينَ ﴿٣٧﴾ أَيَطْمَعُ كُلُّ ٱمْرِئٍ مِّنْهُمْ
أَن يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾ كَلَّآ ۖ إِنَّا خَلَقْنَـٰهُم مِّمَّا يَعْلَمُونَ ﴿٣٩﴾

(3) [It is] from Allāh, owner of the ways of ascent.

(4) The angels and the Spirit [i.e., Gabriel] will ascend to Him during a Day the extent of which is fifty thousand years.

(5) So be patient with gracious patience.

(6) Indeed, they see it [as] distant,

(7) But We see it [as] near.

(8) On the Day the sky will be like murky oil,[1]

(9) And the mountains will be like wool,[2]

(10) And no friend will ask [anything of] a friend,

(11) They will be shown each other. The criminal will wish that he could be ransomed from the punishment of that Day by his children.

(12) And his wife and his brother

(13) And his nearest kindred who shelter him

(14) And whoever is on earth entirely [so] then it could save him.

(15) No![3] Indeed, it is the Flame [of Hell],

(16) A remover of exteriors.[4]

(17) It invites he who turned his back [on truth] and went away [from obedience]

(18) And collected [wealth] and hoarded.

(19) Indeed, mankind was created anxious:

(20) When evil touches him, impatient,

(21) And when good touches him, withholding [of it],

(22) Except the observers of prayer -

(23) Those who are constant in their prayer

(24) And those within whose wealth is a known right[5]

(25) For the petitioner and the deprived -

(26) And those who believe in the Day of Recompense

(27) And those who are fearful of the punishment of their Lord -

(28) Indeed, the punishment of their Lord is not that from which one is safe -

(29) And those who guard their private parts

(30) Except from their wives or those their right hands possess,[6] for indeed, they are not to be blamed -

(31) But whoever seeks beyond that, then they are the transgressors -

(32) And those who are to their trusts and promises attentive

(33) And those who are in their testimonies upright

(34) And those who [carefully] maintain their prayer:

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[1] Or "molten metal."

[2] i.e., in the process of disintegration.

[3] An emphatic refusal meaning "It is not to be."

[4] This refers to the skin of the head or of the body or to the body extremities - which will be burned away.

[5] i.e., a specified share, meaning the obligatory *zakāh*.

[6] i.e., female slaves.

فَلَآ أُقۡسِمُ بِرَبِّ ٱلۡمَشَٰرِقِ وَٱلۡمَغَٰرِبِ إِنَّا لَقَٰدِرُونَ ٤٠ عَلَىٰٓ أَن نُّبَدِّلَ خَيۡرٗا مِّنۡهُمۡ
وَمَا نَحۡنُ بِمَسۡبُوقِينَ ٤١ فَذَرۡهُمۡ يَخُوضُواْ وَيَلۡعَبُواْ حَتَّىٰ يُلَٰقُواْ يَوۡمَهُمُ ٱلَّذِي
يُوعَدُونَ ٤٢ يَوۡمَ يَخۡرُجُونَ مِنَ ٱلۡأَجۡدَاثِ سِرَاعٗا كَأَنَّهُمۡ إِلَىٰ نُصُبٖ يُوفِضُونَ
٤٣ خَٰشِعَةً أَبۡصَٰرُهُمۡ تَرۡهَقُهُمۡ ذِلَّةٞۚ ذَٰلِكَ ٱلۡيَوۡمُ ٱلَّذِي كَانُواْ يُوعَدُونَ ٤٤

ترتيبها ٧١ — سُورَةُ نُوحٍ — آياتها ٢٨

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِنَّآ أَرۡسَلۡنَا نُوحًا إِلَىٰ قَوۡمِهِۦٓ أَنۡ أَنذِرۡ قَوۡمَكَ مِن قَبۡلِ أَن يَأۡتِيَهُمۡ
عَذَابٌ أَلِيمٞ ١ قَالَ يَٰقَوۡمِ إِنِّي لَكُمۡ نَذِيرٞ مُّبِينٌ ٢ أَنِ ٱعۡبُدُواْ
ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ ٣ يَغۡفِرۡ لَكُم مِّن ذُنُوبِكُمۡ وَيُؤَخِّرۡكُمۡ
إِلَىٰٓ أَجَلٖ مُّسَمًّىۚ إِنَّ أَجَلَ ٱللَّهِ إِذَا جَآءَ لَا يُؤَخَّرُۚ لَوۡ كُنتُمۡ تَعۡلَمُونَ
٤ قَالَ رَبِّ إِنِّي دَعَوۡتُ قَوۡمِي لَيۡلٗا وَنَهَارٗا ٥ فَلَمۡ يَزِدۡهُمۡ دُعَآءِيٓ إِلَّا
فِرَارٗا ٦ وَإِنِّي كُلَّمَا دَعَوۡتُهُمۡ لِتَغۡفِرَ لَهُمۡ جَعَلُوٓاْ أَصَٰبِعَهُمۡ
فِيٓ ءَاذَانِهِمۡ وَٱسۡتَغۡشَوۡاْ ثِيَابَهُمۡ وَأَصَرُّواْ وَٱسۡتَكۡبَرُواْ ٱسۡتِكۡبَارٗا
٧ ثُمَّ إِنِّي دَعَوۡتُهُمۡ جِهَارٗا ٨ ثُمَّ إِنِّيٓ أَعۡلَنتُ لَهُمۡ وَأَسۡرَرۡتُ
لَهُمۡ إِسۡرَارٗا ٩ فَقُلۡتُ ٱسۡتَغۡفِرُواْ رَبَّكُمۡ إِنَّهُۥ كَانَ غَفَّارٗا ١٠

(35) They will be in gardens,[1] honored.
(36) So what is [the matter] with those who disbelieve, hastening [from] before you, [O Muḥammad],
(37) [To sit] on [your] right and [your] left in separate groups? [2]
(38) Does every person among them aspire to enter a garden of pleasure?
(39) No! Indeed, We have created them from that which they know.[3]
(40) So I swear by the Lord of [all] risings and settings [4] that indeed We are able
(41) To replace them with better than them; and We are not to be outdone.
(42) So leave them to converse vainly and amuse themselves until they meet their Day which they are promised -
(43) The Day they will emerge from the graves rapidly as if they were, toward an erected idol, hastening.[5]
(44) Their eyes humbled, humiliation will cover them. That is the Day which they had been promised.

(71) Sūrah Nūḥ [6]

Bismillāhir-Raḥmānir-Raḥeem

(1) Indeed, We sent Noah to his people, [saying], "Warn your people before there comes to them a painful punishment."
(2) He said, "O my people, indeed I am to you a clear warner,
(3) To Worship Allāh, fear Him and obey me.
(4) He [i.e., Allāh] will forgive you of your sins and delay you for a specified term. Indeed, the time [set by] Allāh, when it comes, will not be delayed, if you only knew.'"
(5) He said, "My Lord, indeed I invited my people [to truth] night and day.
(6) But my invitation increased them not except in flight [i.e., aversion].
(7) And indeed, every time I invited them that You may forgive them, they put their fingers in their ears, covered themselves with their garments,[7] persisted, and were arrogant with

---

[1] In Paradise.

[2] They sat at a distance in order to oppose and mock the Prophet ﷺ, claiming that they would enter Paradise before the believers.

[3] i.e., a liquid disdained. So how can they expect to enter Paradise except by the will of their Creator?

[4] i.e., Allāh (*subḥānahu wa ta'ālā*), who determines the point at which the sun, moon and stars rise and set according to season and every position of observation.

[5] i.e., just as they used to race, whenever an idol was newly appointed, to be the first of its worshippers.

[6] *Nūḥ*: (The Prophet) Noah.

[7] Refusing to look or listen.

يُرْسِلِ السَّمَاءَ عَلَيْكُم مِّدْرَارًا ١١ وَيُمْدِدْكُم بِأَمْوَالٍ وَبَنِينَ وَيَجْعَل
لَّكُمْ جَنَّاتٍ وَيَجْعَل لَّكُمْ أَنْهَارًا ١٢ مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ١٣
وَقَدْ خَلَقَكُمْ أَطْوَارًا ١٤ أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ
طِبَاقًا ١٥ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ١٦
وَاللَّهُ أَنبَتَكُم مِّنَ الْأَرْضِ نَبَاتًا ١٧ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ
إِخْرَاجًا ١٨ وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا ١٩ لِّتَسْلُكُوا مِنْهَا
سُبُلًا فِجَاجًا ٢٠ قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَن لَّمْ يَزِدْهُ
مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا ٢١ وَمَكَرُوا مَكْرًا كُبَّارًا ٢٢ وَقَالُوا
لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ
وَنَسْرًا ٢٣ وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ٢٤
مِّمَّا خَطِيئَاتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَارًا فَلَمْ يَجِدُوا لَهُم مِّن دُونِ
اللَّهِ أَنصَارًا ٢٥ وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ
دَيَّارًا ٢٦ إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا
كَفَّارًا ٢٧ رَّبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِيَ
مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ٢٨

[great] arrogance.
8 Then I invited them publicly.
9 Then I announced to them and [also] confided to them secretly
10 And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver.
11 He will send [rain from] the sky upon you in [continuing] showers
12 And give you increase in wealth and children and provide for you gardens and provide for you rivers.
13 What is [the matter] with you that you do not attribute to Allāh [due] grandeur
14 While He has created you in stages?[1]
15 Do you not consider how Allāh has created seven heavens in layers
16 And made the moon therein a [reflected] light and made the sun a burning lamp?
17 And Allāh has caused you to grow from the earth a [progressive] growth.
18 Then He will return you into it and extract you [another] extraction.
19 And Allāh has made for you the earth an expanse
20 That you may follow therein roads of passage.'"
21 Noah said, "My Lord, indeed they have disobeyed me and followed him whose wealth and children will not increase him except in loss.
22 And they conspired an immense conspiracy
23 And said, 'Never leave your gods and never leave Wadd or Suwā‘ or Yaghūth and Ya‘ūq and Nasr.' [2]
24 And already they have misled many. And, [my Lord], do not increase the wrongdoers except in error."
25 Because of their sins they were drowned and put into the Fire, and they found not for themselves besides Allāh [any] helpers.
26 And Noah said, "My Lord, do not leave upon the earth from among the disbelievers an inhabitant.
27 Indeed, if You leave them, they will mislead Your servants and not beget except [every] wicked one and [confirmed] disbeliever.
28 My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women. And do not increase the wrongdoers except in destruction."

[1] i.e., in various progressive states and conditions.

[2] These were the names of specific idols named after pious men of earlier generations.

(72) Sūrah al-Jinn [1]

Bismillāhir-Raḥmānir-Raḥeem

1 Say, [O Muḥammad], "It has been revealed to me that a group of the jinn listened and said, 'Indeed, we have heard an amazing Qur'ān [i.e., recitation].

2 It guides to the right course, and we have believed in it. And we will never associate with our Lord anyone.

3 And [it teaches] that exalted is the nobleness of our Lord; He has not taken a wife or a son

4 And that our foolish one [i.e., Iblees][2] has been saying about Allāh an excessive transgression.

5 And we had thought that mankind and the jinn would never speak about Allāh a lie.

6 And there were men from mankind who sought refuge in men from the jinn, so they [only] increased them in burden [i.e., sin].

7 And they had thought, as you thought, that Allāh would never send anyone [as a messenger].

8 And we have sought [to reach] the heaven but found it filled with powerful guards and burning flames.

9 And we used to sit therein in positions for hearing,[3] but whoever listens now will find a burning flame lying in wait for him.

10 And we do not know [therefore] whether evil is intended for those on earth or whether their Lord intends for them a right course.

11 And among us are the righteous, and among us are [others] not so; we were [of] divided ways.[4]

12 And we have become certain that we will never cause failure to Allāh upon earth, nor can we escape Him by flight.

13 And when we heard the guidance [i.e., the Qur'ān], we believed in it. And whoever believes in his Lord will not fear deprivation or burden.[5]

14 And among us are Muslims [in submission to Allāh], and among us are the

آياتها ٢٨ سُورَةُ الْجِنِّ ترتيبها ٧٢

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا
عَجَبًا ١ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۖ وَلَن نُّشْرِكَ بِرَبِّنَا أَحَدًا ٢
وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ٣ وَأَنَّهُ كَانَ
يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ٤ وَأَنَّا ظَنَنَّا أَن لَّن تَقُولَ الْإِنسُ
وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ٥ وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ
مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ٦ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ
اللَّهُ أَحَدًا ٧ وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا
شَدِيدًا وَشُهُبًا ٨ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ۖ فَمَن
يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا ٩ وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ
بِمَن فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ١٠ وَأَنَّا مِنَّا الصَّالِحُونَ
وَمِنَّا دُونَ ذَٰلِكَ ۖ كُنَّا طَرَائِقَ قِدَدًا ١١ وَأَنَّا ظَنَنَّا أَن لَّن نُّعْجِزَ
اللَّهَ فِي الْأَرْضِ وَلَن نُّعْجِزَهُ هَرَبًا ١٢ وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ
آمَنَّا بِهِ ۖ فَمَن يُؤْمِن بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ١٣

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[1] *Al-Jinn*: The Jinn, a species of beings created by Allāh from fire.

[2] A plural form may also be understood, i.e., "the foolish ones among us."

[3] Before the prophethood of Muḥammad ﷺ the *jinn* used to collect information by eavesdropping on the angels and then pass it on to fortunetellers and soothsayers.

[4] In opinion, belief and religious practice.

[5] In regard to his account in the Hereafter. Nothing of his good will be diminished, nor will the evil of another be placed upon him.

وَأَنَّا مِنَّا ٱلْمُسْلِمُونَ وَمِنَّا ٱلْقَٰسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُو۟لَٰٓئِكَ
تَحَرَّوْا۟ رَشَدًا ﴿١٤﴾ وَأَمَّا ٱلْقَٰسِطُونَ فَكَانُوا۟ لِجَهَنَّمَ حَطَبًا ﴿١٥﴾
وَأَلَّوِ ٱسْتَقَٰمُوا۟ عَلَى ٱلطَّرِيقَةِ لَأَسْقَيْنَٰهُم مَّآءً غَدَقًا ﴿١٦﴾ لِّنَفْتِنَهُمْ
فِيهِ ۚ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِۦ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾ وَأَنَّ
ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا ﴿١٨﴾ وَأَنَّهُۥ لَمَّا قَامَ عَبْدُ ٱللَّهِ
يَدْعُوهُ كَادُوا۟ يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾ قُلْ إِنَّمَآ أَدْعُوا۟ رَبِّى وَلَآ أُشْرِكُ
بِهِۦٓ أَحَدًا ﴿٢٠﴾ قُلْ إِنِّى لَآ أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾ قُلْ إِنِّى
لَن يُجِيرَنِى مِنَ ٱللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِۦ مُلْتَحَدًا ﴿٢٢﴾ إِلَّا بَلَٰغًا
مِّنَ ٱللَّهِ وَرِسَٰلَٰتِهِۦ ۚ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ لَهُۥ نَارَ جَهَنَّمَ
خَٰلِدِينَ فِيهَآ أَبَدًا ﴿٢٣﴾ حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ فَسَيَعْلَمُونَ
مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٤﴾ قُلْ إِنْ أَدْرِىٓ أَقَرِيبٌ
مَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُۥ رَبِّىٓ أَمَدًا ﴿٢٥﴾ عَٰلِمُ ٱلْغَيْبِ فَلَا
يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُۥ
يَسْلُكُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا ﴿٢٧﴾ لِّيَعْلَمَ أَن قَدْ أَبْلَغُوا۟
رِسَٰلَٰتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَىْءٍ عَدَدًۢا ﴿٢٨﴾

unjust.[1] And whoever has become Muslim - those have sought out the right course.

15 But as for the unjust, they will be, for Hell, firewood.'

16 And [Allāh revealed] that if they had remained straight on the way, We would have given them abundant rain [i.e., provision]

17 So We might test them therein. And whoever turns away from the remembrance of his Lord[2] He will put into arduous punishment.

18 And [He revealed] that the masjids[3] are for Allāh, so do not invoke or worship with Allāh anyone.

19 And that when the Servant [i.e., Prophet] of Allāh stood up supplicating Him, they almost became about him a compacted mass."[4]

20 Say, [O Muḥammad], "I only invoke my Lord and do not associate with Him anyone."

21 Say, "Indeed, I do not possess for you [the power of] harm or right direction."

22 Say, "Indeed, there will never protect me from Allāh anyone [if I should disobey], nor will I find in other than Him a refuge.

23 But [I have for you] only notification from Allāh, and His messages." And whoever disobeys Allāh and His Messenger - then indeed, for him is the fire of Hell; they will abide therein forever.

24 [The disbelievers continue] until, when they see that which they are promised, then they will know who is weaker in helpers and less in number.

25 Say, "I do not know if what you are promised is near or if my Lord will grant for it a [long] period."

26 [He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone

27 Except whom He has approved of messengers, and indeed, He sends before him [i.e., each messenger] and behind him observers[5]

28 That he [i.e., Muḥammad ﷺ] may know[6] that they have conveyed the messages of their Lord; and He has encompassed whatever is with them and has enumerated all things in number.

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[1] i.e., those who deviate from the truth and act tyrannically.

[2] i.e., refuses obedience to Him.

[3] The term "*masjid*" here includes every place of worship or the earth in general.

[4] Crowding on top of each other in the manner of locusts in order to hear him ﷺ. "They" may refer to the *jinn* or to the disbelievers among the Arabs.

[5] Guardian angels to protect the messenger and the message.

[6] This phrase may also be read: "So He [i.e., Allāh] may make evident."

(73)Sūrah al-Muzzammil[1]

Bismillāhir-Raḥmānir-Raḥeem

1 O you who wraps himself [in clothing],[2]
2 Arise [to pray] the night, except for a little -
3 Half of it - or subtract from it a little
4 Or add to it, and recite the Qur'ān with measured recitation.
5 Indeed, We will cast upon you a heavy word.[3]
6 Indeed, the hours of the night are more effective for concurrence [of heart and tongue] [4] and more suitable for words.[5]
7 Indeed, for you by day is prolonged occupation.
8 And remember the name of your Lord and devote yourself to Him with [complete] devotion.
9 [He is] the Lord of the East and the West; there is no deity except Him, so take Him as Disposer of [your] affairs.[6]
10 And be patient over what they say and avoid them with gracious avoidance.
11 And leave Me with [the matter of] the deniers, those of ease [in life], and allow them respite a little.
12 Indeed, with Us [for them] are shackles and burning fire
13 And food that chokes and a painful punishment -

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[1] *Al-Muzzammil*: The One Who Wraps Himself (in clothing).

[2] Allāh (*subḥānahu wa ta'ālā*) addresses the Prophet ﷺ, who was asleep, wrapped in his garments.

[3] i.e., the revelation, which when descending on the Prophet ﷺ bore down upon him with a great weight. Another meaning is "important ordinances."

[4] Another accepted interpretation of the same words is "Indeed, arising at night is more difficult...," meaning that it will only be done by sincere believers and not others.

[5] i.e., for recitation of the Qur'ān and for hearing and understanding it.

[6] i.e., trust in Allāh and rely upon Him.

سُورَةُ المُزَّمِّل — ترتيبها ٧٣ — آياتها ٢٠

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ
يَٰٓأَيُّهَا ٱلۡمُزَّمِّلُ ١ قُمِ ٱلَّيۡلَ إِلَّا قَلِيلٗا ٢ نِّصۡفَهُۥٓ أَوِ ٱنقُصۡ مِنۡهُ قَلِيلًا
٣ أَوۡ زِدۡ عَلَيۡهِ وَرَتِّلِ ٱلۡقُرۡءَانَ تَرۡتِيلًا ٤ إِنَّا سَنُلۡقِي عَلَيۡكَ قَوۡلٗا
ثَقِيلًا ٥ إِنَّ نَاشِئَةَ ٱلَّيۡلِ هِيَ أَشَدُّ وَطۡـٔٗا وَأَقۡوَمُ قِيلًا ٦ إِنَّ لَكَ فِي
ٱلنَّهَارِ سَبۡحٗا طَوِيلٗا ٧ وَٱذۡكُرِ ٱسۡمَ رَبِّكَ وَتَبَتَّلۡ إِلَيۡهِ تَبۡتِيلٗا ٨
رَّبُّ ٱلۡمَشۡرِقِ وَٱلۡمَغۡرِبِ لَآ إِلَٰهَ إِلَّا هُوَ فَٱتَّخِذۡهُ وَكِيلٗا ٩ وَٱصۡبِرۡ
عَلَىٰ مَا يَقُولُونَ وَٱهۡجُرۡهُمۡ هَجۡرٗا جَمِيلٗا ١٠ وَذَرۡنِي وَٱلۡمُكَذِّبِينَ
أُوْلِي ٱلنَّعۡمَةِ وَمَهِّلۡهُمۡ قَلِيلًا ١١ إِنَّ لَدَيۡنَآ أَنكَالٗا وَجَحِيمٗا ١٢
وَطَعَامٗا ذَا غُصَّةٖ وَعَذَابًا أَلِيمٗا ١٣ يَوۡمَ تَرۡجُفُ ٱلۡأَرۡضُ وَٱلۡجِبَالُ
وَكَانَتِ ٱلۡجِبَالُ كَثِيبٗا مَّهِيلًا ١٤ إِنَّآ أَرۡسَلۡنَآ إِلَيۡكُمۡ رَسُولٗا شَٰهِدًا
عَلَيۡكُمۡ كَمَآ أَرۡسَلۡنَآ إِلَىٰ فِرۡعَوۡنَ رَسُولٗا ١٥ فَعَصَىٰ فِرۡعَوۡنُ ٱلرَّسُولَ
فَأَخَذۡنَٰهُ أَخۡذٗا وَبِيلٗا ١٦ فَكَيۡفَ تَتَّقُونَ إِن كَفَرۡتُمۡ يَوۡمٗا يَجۡعَلُ
ٱلۡوِلۡدَٰنَ شِيبًا ١٧ ٱلسَّمَآءُ مُنفَطِرُۢ بِهِۦۚ كَانَ وَعۡدُهُۥ مَفۡعُولًا ١٨
إِنَّ هَٰذِهِۦ تَذۡكِرَةٞۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ١٩

14 On the Day the earth and the mountains will convulse and the mountains will become a heap of sand pouring down.
15 Indeed, We have sent to you a Messenger as a witness upon you just as We sent to Pharaoh a messenger.
16 But Pharaoh disobeyed the messenger, so We seized him with a ruinous seizure.
17 Then how can you fear, if you disbelieve, a Day that will make the children white-haired? [7]
18 The heaven will break apart therefrom; [8] ever is His promise fulfilled.
19 Indeed, this is a reminder, so whoever wills may take to his Lord a way.

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[7] Another meaning is "How can you avoid [punishment]" on such a Day?

[8] From the terror of that Day.

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَيِ ٱلَّيْلِ وَنِصْفَهُۥ وَثُلُثَهُۥ وَطَآئِفَةٌ
مِّنَ ٱلَّذِينَ مَعَكَ ۚ وَٱللَّهُ يُقَدِّرُ ٱلَّيْلَ وَٱلنَّهَارَ ۚ عَلِمَ أَن لَّن تُحْصُوهُ فَتَابَ
عَلَيْكُمْ ۖ فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنَ ٱلْقُرْءَانِ ۚ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ ۙ
وَءَاخَرُونَ يَضْرِبُونَ فِى ٱلْأَرْضِ يَبْتَغُونَ مِن فَضْلِ ٱللَّهِ ۙ وَءَاخَرُونَ
يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ ۖ فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنْهُ ۚ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟
ٱلزَّكَوٰةَ وَأَقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا۟ لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ
عِندَ ٱللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۚ وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌۢ ٢٠

ترتيبها ٧٤ — سُورَةُ المُدَّثِّر — آياتها ٢٠

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ١ قُمْ فَأَنذِرْ ٢ وَرَبَّكَ فَكَبِّرْ ٣ وَثِيَابَكَ فَطَهِّرْ ٤
وَٱلرُّجْزَ فَٱهْجُرْ ٥ وَلَا تَمْنُن تَسْتَكْثِرُ ٦ وَلِرَبِّكَ فَٱصْبِرْ ٧
فَإِذَا نُقِرَ فِى ٱلنَّاقُورِ ٨ فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ٩ عَلَى ٱلْكَٰفِرِينَ
غَيْرُ يَسِيرٍ ١٠ ذَرْنِى وَمَنْ خَلَقْتُ وَحِيدًا ١١ وَجَعَلْتُ لَهُۥ مَالًا
مَّمْدُودًا ١٢ وَبَنِينَ شُهُودًا ١٣ وَمَهَّدتُّ لَهُۥ تَمْهِيدًا ١٤ ثُمَّ يَطْمَعُ
أَنْ أَزِيدَ ١٥ كَلَّآ ۖ إِنَّهُۥ كَانَ لِءَايَٰتِنَا عَنِيدًا ١٦ سَأُرْهِقُهُۥ صَعُودًا ١٧

(20) Indeed, your Lord knows, [O Muḥammad], that you stand [in prayer] almost two thirds of the night or half of it or a third of it, and [so do] a group of those with you. And Allāh determines [the extent of] the night and the day. He has known that you [Muslims] will not be able to do it[1] and has turned to you in forgiveness, so recite what is easy [for you] of the Qur'ān. He has known that there will be among you those who are ill and others traveling throughout the land seeking [something] of the bounty of Allāh and others fighting for the cause of Allāh. So recite what is easy from it and establish prayer and give zakāh and loan Allāh a goodly loan.[2] And whatever good you put forward for yourselves - you will find it with Allāh. It is better and greater in reward. And seek forgiveness of Allāh. Indeed, Allāh is Forgiving and Merciful.

(74) Sūrah al-Muddaththir[3]

Bismillāhir-Raḥmānir-Raḥeem

(1) O you who covers himself [with a garment],[4]
(2) Arise and warn
(3) And your Lord glorify
(4) And your clothing purify
(5) And uncleanliness[5] avoid
(6) And do not confer favor to acquire more[6]
(7) But for your Lord be patient.
(8) And when the trumpet is blown,
(9) That Day will be a difficult day
(10) For the disbelievers - not easy.
(11) Leave Me with the one I created alone[7]
(12) And to whom I granted extensive wealth
(13) And children present [with him]
(14) And spread [everything] before him, easing [his life].
(15) Then he desires that I should add more.
(16) No! Indeed, he has been toward Our verses obstinate.
(17) I will cover him with arduous torment.
(18) Indeed, he thought and deliberated.[8]

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[1] Allāh has known that if they were to continue in such long periods of worship each night, the people would be caused much hardship.

[2] In the form of charities and contributions to His cause.

[3] *Al-Muddaththir*: The One Who Covers Himself (with a garment).

[4] Referring to the Prophet ﷺ.

[5] Specifically, idols or generally, bad conduct and morals.

[6] An alternative meaning is "Do not consider any favor you have conferred to be great."

[7] i.e., without wealth or children. The reference is to al-Waleed bin al-Mugheerah, who after inclining toward the Qur'ān, denied it publicly in order to win the approval of the Quraysh.

[8] About what he would say concerning the Qur'ān and how he might discredit the Prophet ﷺ.

إِنَّهُۥ فَكَّرَ وَقَدَّرَ ١٨ فَقُتِلَ كَيْفَ قَدَّرَ ١٩ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ٢٠ ثُمَّ نَظَرَ
٢١ ثُمَّ عَبَسَ وَبَسَرَ ٢٢ ثُمَّ أَدْبَرَ وَٱسْتَكْبَرَ ٢٣ فَقَالَ إِنْ هَٰذَآ إِلَّا سِحْرٌ
يُؤْثَرُ ٢٤ إِنْ هَٰذَآ إِلَّا قَوْلُ ٱلْبَشَرِ ٢٥ سَأُصْلِيهِ سَقَرَ ٢٦ وَمَآ أَدْرَىٰكَ
مَا سَقَرُ ٢٧ لَا تُبْقِى وَلَا تَذَرُ ٢٨ لَوَّاحَةٌ لِّلْبَشَرِ ٢٩ عَلَيْهَا تِسْعَةَ عَشَرَ
٣٠ وَمَا جَعَلْنَآ أَصْحَٰبَ ٱلنَّارِ إِلَّا مَلَٰٓئِكَةً ۙ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً
لِّلَّذِينَ كَفَرُوا۟ لِيَسْتَيْقِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَيَزْدَادَ ٱلَّذِينَ ءَامَنُوٓا۟ إِيمَٰنًا ۙ
وَلَا يَرْتَابَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَٱلْمُؤْمِنُونَ ۙ وَلِيَقُولَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ
وَٱلْكَٰفِرُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلًا ۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهْدِى
مَن يَشَآءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۚ وَمَا هِىَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ ٣١ كَلَّا
وَٱلْقَمَرِ ٣٢ وَٱلَّيْلِ إِذْ أَدْبَرَ ٣٣ وَٱلصُّبْحِ إِذَآ أَسْفَرَ ٣٤ إِنَّهَا لَإِحْدَى
ٱلْكُبَرِ ٣٥ نَذِيرًا لِّلْبَشَرِ ٣٦ لِمَن شَآءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ٣٧ كُلُّ
نَفْسٍۭ بِمَا كَسَبَتْ رَهِينَةٌ ٣٨ إِلَّآ أَصْحَٰبَ ٱلْيَمِينِ ٣٩ فِى جَنَّٰتٍ يَتَسَآءَلُونَ
٤٠ عَنِ ٱلْمُجْرِمِينَ ٤١ مَا سَلَكَكُمْ فِى سَقَرَ ٤٢ قَالُوا۟ لَمْ نَكُ مِنَ
ٱلْمُصَلِّينَ ٤٣ وَلَمْ نَكُ نُطْعِمُ ٱلْمِسْكِينَ ٤٤ وَكُنَّا نَخُوضُ مَعَ
ٱلْخَآئِضِينَ ٤٥ وَكُنَّا نُكَذِّبُ بِيَوْمِ ٱلدِّينِ ٤٦ حَتَّىٰٓ أَتَىٰنَا ٱلْيَقِينُ ٤٧

19 So may he be destroyed [for] how he deliberated.
20 Then may he be destroyed [for] how he deliberated.
21 Then he considered [again];
22 Then he frowned and scowled;
23 Then he turned back and was arrogant
24 And said, "This is not but magic imitated [from others].
25 This is not but the word of a human being."
26 I will drive him into Saqar.[1]
27 And what can make you know what is Saqar?
28 It lets nothing remain and leaves nothing [unburned],
29 Altering [i.e., blackening] the skins.
30 Over it are nineteen [angels].
31 And We have not made the keepers of the Fire except angels. And We have not made their number except as a trial for those who disbelieve - that those who were given the Scripture will be convinced and those who have believed will increase in faith and those who were given the Scripture and the believers will not doubt and that those in whose hearts is disease [i.e., hypocrisy] and the disbelievers will say, "What does Allāh intend by this as an example?" Thus does Allāh send astray whom He wills and guide whom He wills. And none knows the soldiers of your Lord except Him. And it [i.e., mention of the Fire] is not but a reminder to humanity.
32 No! By the moon
33 And [by] the night when it departs
34 And [by] the morning when it brightens,
35 Indeed, it [i.e., the Fire] is of the greatest [afflictions]
36 As a warning to humanity -
37 To whoever wills among you to proceed [2] or stay behind.
38 Every soul, for what it has earned, will be retained [3]
39 Except the companions of the right,[4]
40 [Who will be] in gardens, questioning each other
41 About the criminals,
42 [And asking them], "What put you into Saqar?"
43 They will say, "We were not of those who prayed,
44 Nor did we used to feed the poor.
45 And we used to enter into vain discourse with those who engaged [in it],
46 And we used to deny the Day of Recompense

[1] One of the proper names of Hell.
[2] To righteousness by acceptance of the warning.
[3] i.e., subject or held responsible.
[4] i.e., the righteous who receive their records in their right hands.

فَمَا تَنفَعُهُمْ شَفَٰعَةُ ٱلشَّٰفِعِينَ ﴿٤٨﴾ فَمَا لَهُمْ عَنِ ٱلتَّذْكِرَةِ مُعْرِضِينَ
﴿٤٩﴾ كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ ﴿٥٠﴾ فَرَّتْ مِن قَسْوَرَةٍ ﴿٥١﴾ بَلْ يُرِيدُ
كُلُّ ٱمْرِئٍ مِّنْهُمْ أَن يُؤْتَىٰ صُحُفًا مُّنَشَّرَةً ﴿٥٢﴾ كَلَّا بَل لَّا يَخَافُونَ
ٱلْءَاخِرَةَ ﴿٥٣﴾ كَلَّآ إِنَّهُۥ تَذْكِرَةٌ ﴿٥٤﴾ فَمَن شَآءَ ذَكَرَهُۥ ﴿٥٥﴾
وَمَا يَذْكُرُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ ﴿٥٦﴾

ترتيبها ٧٥ — سُورَةُ ٱلْقِيَامَةِ — آياتها ٤٠

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

لَآ أُقْسِمُ بِيَوْمِ ٱلْقِيَٰمَةِ ﴿١﴾ وَلَآ أُقْسِمُ بِٱلنَّفْسِ ٱللَّوَّامَةِ ﴿٢﴾ أَيَحْسَبُ
ٱلْإِنسَٰنُ أَلَّن نَّجْمَعَ عِظَامَهُۥ ﴿٣﴾ بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّيَ بَنَانَهُۥ ﴿٤﴾ بَلْ
يُرِيدُ ٱلْإِنسَٰنُ لِيَفْجُرَ أَمَامَهُۥ ﴿٥﴾ يَسْـَٔلُ أَيَّانَ يَوْمُ ٱلْقِيَٰمَةِ ﴿٦﴾ فَإِذَا بَرِقَ ٱلْبَصَرُ
﴿٧﴾ وَخَسَفَ ٱلْقَمَرُ ﴿٨﴾ وَجُمِعَ ٱلشَّمْسُ وَٱلْقَمَرُ ﴿٩﴾ يَقُولُ ٱلْإِنسَٰنُ يَوْمَئِذٍ
أَيْنَ ٱلْمَفَرُّ ﴿١٠﴾ كَلَّا لَا وَزَرَ ﴿١١﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمُسْتَقَرُّ ﴿١٢﴾ يُنَبَّؤُا۟ ٱلْإِنسَٰنُ
يَوْمَئِذٍۭ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾ بَلِ ٱلْإِنسَٰنُ عَلَىٰ نَفْسِهِۦ بَصِيرَةٌ ﴿١٤﴾ وَلَوْ أَلْقَىٰ
مَعَاذِيرَهُۥ ﴿١٥﴾ لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُۥ
وَقُرْءَانَهُۥ ﴿١٧﴾ فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ ﴿١٩﴾

(47) Until there came to us the certainty [i.e., death]."
(48) So there will not benefit them the intercession of [any] intercessors.
(49) Then what is [the matter] with them that they are, from the reminder, turning away
(50) As if they were alarmed donkeys
(51) Fleeing from a lion?
(52) Rather, every person among them desires that he[1] would be given scriptures spread about.[2]
(53) No! But they do not fear the Hereafter.
(54) No! Indeed, it [i.e., the Qur'ān] is a reminder
(55) Then whoever wills will remember it.

[1] Instead of Muḥammad ﷺ.
[2] i.e., made public. Much of their refusal of his message was due to envy and jealousy of the Prophet ﷺ.

(56) And they will not remember except that Allāh wills. He is worthy of fear and adequate for [granting] forgiveness.

(75) Sūrah al-Qiyāmah[3]

Bismillāhir-Raḥmānir-Raḥeem

(1) I swear by the Day of Resurrection
(2) And I swear by the reproaching soul[4] [to the certainty of resurrection].
(3) Does man think that We will not assemble his bones?
(4) Yes. [We are] Able [even] to proportion his fingertips.
(5) But man desires to continue in sin.[5]
(6) He asks, "When is the Day of Resurrection?"
(7) So when vision is dazzled
(8) And the moon darkens
(9) And the sun and the moon are joined,
(10) Man will say on that Day, "Where is the [place of] escape?"
(11) No! There is no refuge.
(12) To your Lord, that Day, is the [place of] permanence.
(13) Man will be informed that Day of what he sent ahead [6] and kept back.[7]
(14) Rather, man, against himself, will be a witness,
(15) Even if he presents his excuses.
(16) Move not your tongue with it, [O Muḥammad], to hasten with it [i.e., recitation of the Qur'ān].
(17) Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation.
(18) So when We have recited it [through

[3] *Al-Qiyāmah*: The Resurrection.
[4] i.e., that of the believer, which blames him when he falls into sin or error.
[5] Literally, "to sin ahead of him." This refers to the disbeliever, who denies the Day of Account.
[6] i.e., his deeds, which await him in the Hereafter.
[7] i.e., that which he did not do or which he delayed.

Gabriel], then follow its recitation.

(19) Then upon Us is its clarification [to you].

(20) No! But you [i.e., mankind] love the immediate

(21) And leave [i.e., neglect] the Hereafter.

(22) [Some] faces, that Day, will be radiant,

(23) Looking at their Lord.[1]

(24) And [some] faces, that Day, will be contorted,

(25) Expecting that there will be done to them [something] backbreaking.

(26) No! When it [i.e., the soul] has reached the collar bones[2]

(27) And it is said, "Who will cure [him]?"

(28) And he [i.e., the dying one] is certain that it is the [time of] separation

(29) And the leg is wound about the leg,[3]

(30) To your Lord, that Day, will be the procession.[4]

(31) And he [i.e., the disbeliever] had not believed, nor had he prayed.

(32) But [instead], he denied and turned away.

(33) And then he went to his people, swaggering [in pride].

(34) Woe to you, and woe!

(35) Then woe to you, and woe!

(36) Does man think that he will be left neglected? [5]

(37) Had he not been a sperm from semen emitted?

(38) Then he was a clinging clot, and [Allāh] created [his form] and proportioned [him]

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[1] The people of Paradise will actually see their Creator in the Hereafter.

[2] At the time it is about to leave the body when one is on the verge of death.

[3] From the difficulties the person faces at death or his sudden awareness of the realities of both this world and the Hereafter. It may also refer to his shrouding after death.

[4] Literally, "driving" or "herding" or "the place to which one is driven."

[5] i.e., to no end, without responsibility, or without being returned to the Creator for judgement.

كَلَّا بَلْ تُحِبُّونَ ٱلْعَاجِلَةَ ﴿٢٠﴾ وَتَذَرُونَ ٱلْـَٔاخِرَةَ ﴿٢١﴾ وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾
إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ وَوُجُوهٌ يَوْمَئِذٍۭ بَاسِرَةٌ ﴿٢٤﴾ تَظُنُّ أَن يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾
كَلَّآ إِذَا بَلَغَتِ ٱلتَّرَاقِىَ ﴿٢٦﴾ وَقِيلَ مَنْ ۜ رَاقٍ ﴿٢٧﴾ وَظَنَّ أَنَّهُ ٱلْفِرَاقُ ﴿٢٨﴾ وَٱلْتَفَّتِ
ٱلسَّاقُ بِٱلسَّاقِ ﴿٢٩﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمَسَاقُ ﴿٣٠﴾ فَلَا صَدَّقَ وَلَا صَلَّىٰ
﴿٣١﴾ وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ ﴿٣٢﴾ ثُمَّ ذَهَبَ إِلَىٰٓ أَهْلِهِۦ يَتَمَطَّىٰٓ ﴿٣٣﴾ أَوْلَىٰ لَكَ
فَأَوْلَىٰ ﴿٣٤﴾ ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰٓ ﴿٣٥﴾ أَيَحْسَبُ ٱلْإِنسَٰنُ أَن يُتْرَكَ سُدًى ﴿٣٦﴾
أَلَمْ يَكُ نُطْفَةً مِّن مَّنِىٍّ يُمْنَىٰ ﴿٣٧﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾ فَجَعَلَ مِنْهُ
ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰٓ ﴿٣٩﴾ أَلَيْسَ ذَٰلِكَ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْـِۧىَ ٱلْمَوْتَىٰ ﴿٤٠﴾

ترتيبها ٧٦ — سُورَةُ الإِنسَانِ — آياتها ٣١

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ حِينٌ مِّنَ ٱلدَّهْرِ لَمْ يَكُن شَيْـًٔا مَّذْكُورًا ﴿١﴾
إِنَّا خَلَقْنَا ٱلْإِنسَٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَٰهُ سَمِيعًۢا
بَصِيرًا ﴿٢﴾ إِنَّا هَدَيْنَٰهُ ٱلسَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾
إِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ سَلَٰسِلَا۟ وَأَغْلَٰلًا وَسَعِيرًا ﴿٤﴾ إِنَّ
ٱلْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾

(39) And made of him two mates, the male and the female.

(40) Is not that [Creator] Able to give life to the dead?

(76) Sūrah al-Insān[6]

Bismillāhir-Raḥmānir-Raḥeem

(1) Has there [not] come upon man a period of time when he was not a thing [even] mentioned?

(2) Indeed, We created man from a sperm-drop mixture[7] that We may try him; and We made him hearing and seeing.

(3) Indeed, We guided him to the way,

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[6] *Al-Insān*: Man. Also entitled *Sūrah ad-Dahr* (Time).

[7] i.e., a combination of the male and female substance, within the womb.

عَيْنًا يَشْرَبُ بِهَا عِبَادُ ٱللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ٦ يُوفُونَ بِٱلنَّذْرِ وَيَخَافُونَ
يَوْمًا كَانَ شَرُّهُۥ مُسْتَطِيرًا ٧ وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا
وَيَتِيمًا وَأَسِيرًا ٨ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ لَا نُرِيدُ مِنكُمْ جَزَآءً وَلَا شُكُورًا
٩ إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ١٠ فَوَقَىٰهُمُ ٱللَّهُ شَرَّ ذَٰلِكَ
ٱلْيَوْمِ وَلَقَّىٰهُمْ نَضْرَةً وَسُرُورًا ١١ وَجَزَىٰهُم بِمَا صَبَرُوا۟ جَنَّةً وَحَرِيرًا
١٢ مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلْأَرَآئِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ١٣
وَدَانِيَةً عَلَيْهِمْ ظِلَـٰلُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ١٤ وَيُطَافُ عَلَيْهِم بِـَٔانِيَةٍ
مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا۠ ١٥ قَوَارِيرَا۟ مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ١٦
وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا ١٧ عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا
١٨ ۞ وَيَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا
١٩ وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ٢٠ عَـٰلِيَهُمْ ثِيَابُ سُندُسٍ
خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوٓا۟ أَسَاوِرَ مِن فِضَّةٍ وَسَقَىٰهُمْ رَبُّهُمْ شَرَابًا
طَهُورًا ٢١ إِنَّ هَـٰذَا كَانَ لَكُمْ جَزَآءً وَكَانَ سَعْيُكُم مَّشْكُورًا ٢٢ إِنَّا
نَحْنُ نَزَّلْنَا عَلَيْكَ ٱلْقُرْءَانَ تَنزِيلًا ٢٣ فَٱصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ
مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا ٢٤ وَٱذْكُرِ ٱسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ٢٥

be he grateful or be he ungrateful.

4 Indeed, We have prepared for the disbelievers chains and shackles and a blaze.

5 Indeed, the righteous will drink from a cup [of wine] whose mixture is of Kāfūr,[1]

6 A spring of which the [righteous] servants of Allāh will drink; they will make it gush forth in force [and abundance].

7 They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread.

8 And they give food in spite of love for it[2] to the needy, the orphan, and the captive,

9 [Saying], "We feed you only for the countenance [i.e., approval] of Allāh. We wish not from you reward or gratitude.

10 Indeed, We fear from our Lord a Day austere and distressful."

11 So Allāh will protect them from the evil of that Day and give them radiance and happiness

12 And will reward them for what they patiently endured [with] a garden [in Paradise] and silk [garments].

13 [They will be] reclining therein on adorned couches. They will not see therein any [burning] sun or [freezing] cold.

14 And near above them are its shades, and its [fruit] to be picked will be lowered in compliance.

15 And there will be circulated among them vessels of silver and cups having been [created] clear [as glass],

16 Clear glasses [made] from silver of which they have determined the measure.

17 And they will be given to drink a cup [of wine] whose mixture is of ginger

18 [From] a fountain within it [i.e., Paradise] named Salsabeel.

19 There will circulate among them young boys made eternal. When you see them, you would think them [as beautiful as] scattered pearls.

20 And when you look there [in Paradise], you will see pleasure and great dominion.

21 Upon them [i.e., the inhabitants] will be green garments of fine silk and brocade. And they will be adorned with bracelets of silver, and their Lord will give them a purifying drink.

22 [And it will be said], "Indeed, this is for you a reward, and your effort has been appreciated."

23 Indeed, it is We who have sent down to you, [O Muḥammad], the Qur'ān progressively.

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[1] A sweet-smelling spring in Paradise.

[2] The meaning here may also be "out of love for Him," i.e., Allāh (*subḥānahu wa ta'ālā*).

وَمِنَ ٱلَّيۡلِ فَٱسۡجُدۡ لَهُۥ وَسَبِّحۡهُ لَيۡلٗا طَوِيلًا ٢٦ إِنَّ
هَٰٓؤُلَآءِ يُحِبُّونَ ٱلۡعَاجِلَةَ وَيَذَرُونَ وَرَآءَهُمۡ يَوۡمٗا ثَقِيلٗا ٢٧ نَّحۡنُ
خَلَقۡنَٰهُمۡ وَشَدَدۡنَآ أَسۡرَهُمۡۖ وَإِذَا شِئۡنَا بَدَّلۡنَآ أَمۡثَٰلَهُمۡ تَبۡدِيلًا
٢٨ إِنَّ هَٰذِهِۦ تَذۡكِرَةٞۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلٗا ٢٩
وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمٗا ٣٠
يُدۡخِلُ مَن يَشَآءُ فِي رَحۡمَتِهِۦۚ وَٱلظَّٰلِمِينَ أَعَدَّ لَهُمۡ عَذَابًا أَلِيمَۢا ٣١

ترتيبها ٧٧ — سُورَةُ المُرۡسَلَات — آياتها ٥٠

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَٱلۡمُرۡسَلَٰتِ عُرۡفٗا ١ فَٱلۡعَٰصِفَٰتِ عَصۡفٗا ٢ وَٱلنَّٰشِرَٰتِ نَشۡرٗا ٣
فَٱلۡفَٰرِقَٰتِ فَرۡقٗا ٤ فَٱلۡمُلۡقِيَٰتِ ذِكۡرًا ٥ عُذۡرًا أَوۡ نُذۡرًا ٦ إِنَّمَا
تُوعَدُونَ لَوَٰقِعٞ ٧ فَإِذَا ٱلنُّجُومُ طُمِسَتۡ ٨ وَإِذَا ٱلسَّمَآءُ فُرِجَتۡ
٩ وَإِذَا ٱلۡجِبَالُ نُسِفَتۡ ١٠ وَإِذَا ٱلرُّسُلُ أُقِّتَتۡ ١١ لِأَيِّ يَوۡمٍ أُجِّلَتۡ
١٢ لِيَوۡمِ ٱلۡفَصۡلِ ١٣ وَمَآ أَدۡرَىٰكَ مَا يَوۡمُ ٱلۡفَصۡلِ ١٤ وَيۡلٞ يَوۡمَئِذٖ
لِّلۡمُكَذِّبِينَ ١٥ أَلَمۡ نُهۡلِكِ ٱلۡأَوَّلِينَ ١٦ ثُمَّ نُتۡبِعُهُمُ ٱلۡأٓخِرِينَ
١٧ كَذَٰلِكَ نَفۡعَلُ بِٱلۡمُجۡرِمِينَ ١٨ وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ١٩

24 So be patient for the decision of your Lord and do not obey from among them a sinner or ungrateful [disbeliever].
25 And mention the name of your Lord [in prayer] morning and evening
26 And during the night prostrate to Him and exalt [i.e., praise] Him a long [part of the] night.
27 Indeed, these [disbelievers] love the immediate and leave behind them[1] a grave Day.
28 We have created them and strengthened their forms, and when We will, We can change their likenesses with [complete] alteration.
29 Indeed, this is a reminder, so he who wills may take to his Lord a way.
30 And you do not will except that Allāh wills. Indeed, Allāh is ever Knowing and Wise.
31 He admits whom He wills into His mercy; but the wrongdoers - He has prepared for them a painful punishment.

(77) Sūrah al-Mursalāt[2]

Bismillāhir-Raḥmānir-Raḥeem

1 By those [winds] sent forth in gusts
2 And the winds that blow violently
3 And [by] the winds that spread [clouds]
4 And those [angels] who bring criterion[3]
5 And those [angels] who deliver a message
6 As justification or warning,
7 Indeed, what you are promised is to occur.
8 So when the stars are obliterated
9 And when the heaven is opened
10 And when the mountains are blown away
11 And when the messengers' time has come...[4]
12 For what Day was it postponed? [5]
13 For the Day of Judgement.
14 And what can make you know what is the Day of Judgement?
15 Woe,[6] that Day, to the deniers.
16 Did We not destroy the former peoples?
17 Then We will follow them with the

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[1] i.e., neglect. The meaning may also be "leave ahead of them."
[2] *Al-Mursalāt*: Those Sent Forth.
[3] To Allāh's human messengers.
[4] I.e., when they are gathered to witness concerning their nations. The sentence's conclusion is understood to be "...the promised judgement will then take place."
[5] "It" may refer to either the aforementioned occurrences collectively or to the testimony of the messengers.
[6] i.e., death and destruction.

أَلَمۡ نَخۡلُقكُّم مِّن مَّآءٖ مَّهِينٖ (٢٠) فَجَعَلۡنَٰهُ فِي قَرَارٖ مَّكِينٍ (٢١) إِلَىٰ قَدَرٖ
مَّعۡلُومٖ (٢٢) فَقَدَرۡنَا فَنِعۡمَ ٱلۡقَٰدِرُونَ (٢٣) وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ (٢٤)
أَلَمۡ نَجۡعَلِ ٱلۡأَرۡضَ كِفَاتًا (٢٥) أَحۡيَآءٗ وَأَمۡوَٰتٗا (٢٦) وَجَعَلۡنَا فِيهَا رَوَٰسِيَ
شَٰمِخَٰتٖ وَأَسۡقَيۡنَٰكُم مَّآءٗ فُرَاتٗا (٢٧) وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ (٢٨)
ٱنطَلِقُوٓاْ إِلَىٰ مَا كُنتُم بِهِۦ تُكَذِّبُونَ (٢٩) ٱنطَلِقُوٓاْ إِلَىٰ ظِلّٖ ذِي ثَلَٰثِ
شُعَبٖ (٣٠) لَّا ظَلِيلٖ وَلَا يُغۡنِي مِنَ ٱللَّهَبِ (٣١) إِنَّهَا تَرۡمِي بِشَرَرٖ
كَٱلۡقَصۡرِ (٣٢) كَأَنَّهُۥ جِمَٰلَتٞ صُفۡرٞ (٣٣) وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ (٣٤)
هَٰذَا يَوۡمُ لَا يَنطِقُونَ (٣٥) وَلَا يُؤۡذَنُ لَهُمۡ فَيَعۡتَذِرُونَ (٣٦) وَيۡلٞ يَوۡمَئِذٖ
لِّلۡمُكَذِّبِينَ (٣٧) هَٰذَا يَوۡمُ ٱلۡفَصۡلِۖ جَمَعۡنَٰكُمۡ وَٱلۡأَوَّلِينَ (٣٨) فَإِن كَانَ
لَكُمۡ كَيۡدٞ فَكِيدُونِ (٣٩) وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ (٤٠) إِنَّ ٱلۡمُتَّقِينَ فِي
ظِلَٰلٖ وَعُيُونٖ (٤١) وَفَوَٰكِهَ مِمَّا يَشۡتَهُونَ (٤٢) كُلُواْ وَٱشۡرَبُواْ هَنِيٓـَٔۢا
بِمَا كُنتُمۡ تَعۡمَلُونَ (٤٣) إِنَّا كَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ (٤٤) وَيۡلٞ يَوۡمَئِذٖ
لِّلۡمُكَذِّبِينَ (٤٥) كُلُواْ وَتَمَتَّعُواْ قَلِيلًا إِنَّكُم مُّجۡرِمُونَ (٤٦) وَيۡلٞ يَوۡمَئِذٖ
لِّلۡمُكَذِّبِينَ (٤٧) وَإِذَا قِيلَ لَهُمُ ٱرۡكَعُواْ لَا يَرۡكَعُونَ (٤٨) وَيۡلٞ
يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ (٤٩) فَبِأَيِّ حَدِيثِۭ بَعۡدَهُۥ يُؤۡمِنُونَ (٥٠)

later ones.

(18) Thus do We deal with the criminals.

(19) Woe, that Day, to the deniers.

(20) Did We not create you from a liquid disdained?

(21) And We placed it in a firm lodging [i.e., the womb]

(22) For a known extent.

(23) And We determined [it], and excellent [are We] to determine.

(24) Woe, that Day, to the deniers.

(25) Have We not made the earth a container

(26) Of the living and the dead?

(27) And We placed therein lofty, firmly set mountains and have given you to drink sweet water.

(28) Woe, that Day, to the deniers.

(29) [They will be told], "Proceed to that which you used to deny.

(30) Proceed to a shadow [of smoke] having three columns

(31) [But having] no cool shade and availing not against the flame."

(32) Indeed, it throws sparks [as huge] as a fortress,

(33) As if they were yellowish [black] camels.

(34) Woe, that Day, to the deniers.

(35) This is a Day they will not speak,

(36) Nor will it be permitted for them to make an excuse.

(37) Woe, that Day, to the deniers.

(38) This is the Day of Judgement; We will have assembled you and the former peoples.

(39) So if you have a plan, then plan against Me.

(40) Woe, that Day, to the deniers.

(41) Indeed, the righteous will be among shades and springs

(42) And fruits from whatever they desire,

(43) [Being told], "Eat and drink in satisfaction for what you used to do."

(44) Indeed, We thus reward the doers of good.

(45) Woe, that Day, to the deniers.

(46) [O disbelievers], eat and enjoy yourselves a little; indeed, you are criminals.

(47) Woe, that Day, to the deniers.

(48) And when it is said to them, "Bow [in prayer]," they do not bow.

(49) Woe, that Day, to the deniers.

(50) Then in what statement after it [i.e., the Qur'ān] will they believe?

(78) Sūrah an-Naba[1]

Bismillāhir-Raḥmānir-Raḥeem

1 About what are they asking one another?
2 About the great news[2] -
3 That over which they are in disagreement.
4 No! They are going to know.
5 Then, no! They are going to know.
6 Have We not made the earth a resting place?
7 And the mountains as stakes?[3]
8 And We created you in pairs
9 And made your sleep [a means for] rest
10 And made the night as clothing[4]
11 And made the day for livelihood
12 And constructed above you seven strong [heavens]
13 And made [therein] a burning lamp
14 And sent down, from the rain clouds, pouring water
15 That We may bring forth thereby grain and vegetation
16 And gardens of entwined growth.
17 Indeed, the Day of Judgement is an appointed time -
18 The Day the Horn is blown and you will come forth in multitudes
19 And the heaven is opened and will become gateways
20 And the mountains are removed and will be [but] a mirage.
21 Indeed, Hell has been lying in wait
22 For the transgressors, a place of return,
23 In which they will remain for ages [unending].
24 They will not taste therein [any] coolness or drink
25 Except scalding water and [foul] purulence -

آياتها ٤٠ — سُورَةُ النَّبَإِ — ترتيبها ٧٨

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

عَمَّ يَتَسَآءَلُونَ ١ عَنِ ٱلنَّبَإِ ٱلْعَظِيمِ ٢ ٱلَّذِى هُمْ فِيهِ مُخْتَلِفُونَ ٣
كَلَّا سَيَعْلَمُونَ ٤ ثُمَّ كَلَّا سَيَعْلَمُونَ ٥ أَلَمْ نَجْعَلِ ٱلْأَرْضَ مِهَٰدًا ٦
وَٱلْجِبَالَ أَوْتَادًا ٧ وَخَلَقْنَٰكُمْ أَزْوَٰجًا ٨ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا
٩ وَجَعَلْنَا ٱلَّيْلَ لِبَاسًا ١٠ وَجَعَلْنَا ٱلنَّهَارَ مَعَاشًا ١١ وَبَنَيْنَا
فَوْقَكُمْ سَبْعًا شِدَادًا ١٢ وَجَعَلْنَا سِرَاجًا وَهَّاجًا ١٣ وَأَنزَلْنَا
مِنَ ٱلْمُعْصِرَٰتِ مَآءً ثَجَّاجًا ١٤ لِّنُخْرِجَ بِهِۦ حَبًّا وَنَبَاتًا ١٥ وَجَنَّٰتٍ
أَلْفَافًا ١٦ إِنَّ يَوْمَ ٱلْفَصْلِ كَانَ مِيقَٰتًا ١٧ يَوْمَ يُنفَخُ فِى ٱلصُّورِ
فَتَأْتُونَ أَفْوَاجًا ١٨ وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتْ أَبْوَٰبًا ١٩ وَسُيِّرَتِ
ٱلْجِبَالُ فَكَانَتْ سَرَابًا ٢٠ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ٢١ لِّلطَّٰغِينَ
مَـَٔابًا ٢٢ لَّٰبِثِينَ فِيهَآ أَحْقَابًا ٢٣ لَّا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا
٢٤ إِلَّا حَمِيمًا وَغَسَّاقًا ٢٥ جَزَآءً وِفَاقًا ٢٦ إِنَّهُمْ كَانُوا۟
لَا يَرْجُونَ حِسَابًا ٢٧ وَكَذَّبُوا۟ بِـَٔايَٰتِنَا كِذَّابًا ٢٨ وَكُلَّ شَىْءٍ
أَحْصَيْنَٰهُ كِتَٰبًا ٢٩ فَذُوقُوا۟ فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ٣٠

26 An appropriate recompense.[5]
27 Indeed, they were not expecting an account
28 And denied Our verses with [emphatic] denial.
29 But all things We have enumerated in writing.
30 "So taste [the penalty], and never will We increase you except in torment." [6]
31 Indeed, for the righteous is attainment[7] -
32 Gardens and grapevines
33 And full-breasted [companions] of equal age

[1] *An-Naba'*: The News (or Happening).
[2] i.e., the Resurrection.
[3] To stabilize the land and balance the earth.
[4] Covering and concealing you in its darkness.
[5] In proportion to and comparable with their crimes.
[6] This announcement will be made to the companions of Hell.
[7] Of security, success and reward, including escape and safety from Hell.

إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَآئِقَ وَأَعْنَٰبًا ﴿٣٢﴾ وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾ وَكَأْسًا
دِهَاقًا ﴿٣٤﴾ لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّٰبًا ﴿٣٥﴾ جَزَآءً مِّن رَّبِّكَ عَطَآءً
حِسَابًا ﴿٣٦﴾ رَّبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ٱلرَّحْمَٰنِ لَا يَمْلِكُونَ
مِنْهُ خِطَابًا ﴿٣٧﴾ يَوْمَ يَقُومُ ٱلرُّوحُ وَٱلْمَلَٰٓئِكَةُ صَفًّا لَّا يَتَكَلَّمُونَ
إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَقَالَ صَوَابًا ﴿٣٨﴾ ذَٰلِكَ ٱلْيَوْمُ ٱلْحَقُّ فَمَن
شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ مَـَٔابًا ﴿٣٩﴾ إِنَّآ أَنذَرْنَٰكُمْ عَذَابًا قَرِيبًا يَوْمَ
يَنظُرُ ٱلْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ ٱلْكَافِرُ يَٰلَيْتَنِى كُنتُ تُرَٰبًۢا ﴿٤٠﴾

ترتيبها ٧٩ — سُورَةُ النَّازِعَاتِ — آياتها ٤٦

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلنَّٰزِعَٰتِ غَرْقًا ﴿١﴾ وَٱلنَّٰشِطَٰتِ نَشْطًا ﴿٢﴾ وَٱلسَّٰبِحَٰتِ سَبْحًا
﴿٣﴾ فَٱلسَّٰبِقَٰتِ سَبْقًا ﴿٤﴾ فَٱلْمُدَبِّرَٰتِ أَمْرًا ﴿٥﴾ يَوْمَ تَرْجُفُ ٱلرَّاجِفَةُ
﴿٦﴾ تَتْبَعُهَا ٱلرَّادِفَةُ ﴿٧﴾ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ﴿٨﴾ أَبْصَٰرُهَا
خَٰشِعَةٌ ﴿٩﴾ يَقُولُونَ أَءِنَّا لَمَرْدُودُونَ فِى ٱلْحَافِرَةِ ﴿١٠﴾ أَءِذَا كُنَّا
عِظَٰمًا نَّخِرَةً ﴿١١﴾ قَالُوا۟ تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾ فَإِنَّمَا هِىَ زَجْرَةٌ
وَٰحِدَةٌ ﴿١٣﴾ فَإِذَا هُم بِٱلسَّاهِرَةِ ﴿١٤﴾ هَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ﴿١٥﴾

(34) And a full cup.[1]

(35) No ill speech will they hear therein or any falsehood -

(36) [As] reward from your Lord, [a generous] gift [made due by] account,[2]

(37) [From] the Lord of the heavens and the earth and whatever is between them, the Most Merciful. They possess not from Him [authority for] speech.[3]

(38) The Day that the Spirit [i.e., Gabriel] and the angels will stand in rows, they will not speak except for one whom the Most Merciful permits, and he will say what is correct.

(39) That is the True [i.e., certain] Day; so he who wills may take to his Lord a [way of] return.[4]

(40) Indeed, We have warned you of a near punishment on the Day when a man will observe what his hands have put forth[5] and the disbeliever will say, "Oh, I wish that I were dust!"

(79) Sūrah an-Nāzi‘āt[6]

Bismillāhir-Raḥmānir-Raḥeem

(1) By those [angels] who extract with violence [7]

(2) And [by] those who remove with ease[8]

(3) And [by] those who glide [as if] swimming[9]

(4) And those who race each other in a race[10]

(5) And those who arrange [each] matter,[11]

(6) On the Day the blast [of the Horn] will convulse [creation],

(7) There will follow it the subsequent [one].

(8) Hearts,[12] that Day, will tremble,

(9) Their eyes[13] humbled.

(10) They are [presently] saying,"Will we indeed be returned to [our] former state [of life]?

(11) Even if we should be decayed bones?"[14]

(12) They say, "That, then, would be a losing return."[15]

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[1] Of wine which is delicious and does not intoxicate.

[2] i .e., as a result of both their own righteous deeds and the limitless generosity of Allāh (*subḥānahu wa ta‘ālā*). Another meaning is "a gift calculated [to be adequate]."

[3] None of Allāh's creatures can plead with Him on the Day of Judgement except by His permission.

[4] i.e., a direct route through correct beliefs and righteous deeds.

[5] i.e., the deeds he did in this world, which await him in the Hereafter.

[6] *An-Nāzi‘āt*: The Extractors.

[7] i.e., those who tear out the souls of those destined for Hell.

[8] i.e., those angels who ease out the souls of those destined for Paradise.

[9] Speeding to execute Allāh's commands.

[10] Racing to deliver the souls of the believers to Paradise.

[11] According to Allāh's decree.

[12] Those of the disbelievers who denied the Resurrection.

[13] Those of the disbelievers.

[14] The disbelievers say this in ridicule of the warning.

[15] i.e., "If that were so, we would not be able to escape punishment."

إِذْ نَادَاهُ رَبُّهُۥ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى ﴿١٦﴾ ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ﴿١٧﴾
فَقُلْ هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ ﴿١٨﴾ وَأَهْدِيَكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ﴿١٩﴾ فَأَرَىٰهُ
ٱلْـَٔايَةَ ٱلْكُبْرَىٰ ﴿٢٠﴾ فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾ ثُمَّ أَدْبَرَ يَسْعَىٰ ﴿٢٢﴾ فَحَشَرَ
فَنَادَىٰ ﴿٢٣﴾ فَقَالَ أَنَا۠ رَبُّكُمُ ٱلْأَعْلَىٰ ﴿٢٤﴾ فَأَخَذَهُ ٱللَّهُ نَكَالَ ٱلْـَٔاخِرَةِ وَٱلْأُولَىٰٓ
﴿٢٥﴾ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰٓ ﴿٢٦﴾ ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ ٱلسَّمَآءُ ۚ بَنَىٰهَا
﴿٢٧﴾ رَفَعَ سَمْكَهَا فَسَوَّىٰهَا ﴿٢٨﴾ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَىٰهَا ﴿٢٩﴾
وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَآ ﴿٣٠﴾ أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَىٰهَا ﴿٣١﴾
وَٱلْجِبَالَ أَرْسَىٰهَا ﴿٣٢﴾ مَتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ﴿٣٣﴾ فَإِذَا جَآءَتِ ٱلطَّآمَّةُ
ٱلْكُبْرَىٰ ﴿٣٤﴾ يَوْمَ يَتَذَكَّرُ ٱلْإِنسَٰنُ مَا سَعَىٰ ﴿٣٥﴾ وَبُرِّزَتِ ٱلْجَحِيمُ
لِمَن يَرَىٰ ﴿٣٦﴾ فَأَمَّا مَن طَغَىٰ ﴿٣٧﴾ وَءَاثَرَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿٣٨﴾ فَإِنَّ ٱلْجَحِيمَ
هِىَ ٱلْمَأْوَىٰ ﴿٣٩﴾ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ
﴿٤٠﴾ فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ ﴿٤١﴾ يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا
﴿٤٢﴾ فِيمَ أَنتَ مِن ذِكْرَىٰهَآ ﴿٤٣﴾ إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ ﴿٤٤﴾ إِنَّمَآ أَنتَ مُنذِرُ
مَن يَخْشَىٰهَا ﴿٤٥﴾ كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓا۟ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا ﴿٤٦﴾

ترتيبها ٨٠ — سُورَةُ عَبَسَ — آياتها ٤٢

13 Indeed, it will be but one shout,
14 And suddenly they will be [alert] upon the earth's surface.
15 Has there reached you the story of Moses? -
16 When his Lord called to him in the sacred valley of Ṭuwā,
17 "Go to Pharaoh. Indeed, he has transgressed.
18 And say to him, 'Would you [be willing to] purify yourself
19 And let me guide you to your Lord so you would fear [Him]?'"
20 And he showed him the greatest sign,[1]
21 But he [i.e., Pharaoh] denied and disobeyed.
22 Then he turned his back, striving [i.e., plotting].[2]
23 And he gathered [his people] and called out
24 And said, "I am your most exalted lord."
25 So Allāh seized him in exemplary punishment for the last and the first [transgression].[3]
26 Indeed in that is a lesson [i.e., warning] for whoever would fear [Allāh].
27 Are you a more difficult creation or is the heaven? He [i.e., Allāh] constructed it.
28 He raised its ceiling and proportioned it.
29 And He darkened its night and extracted its brightness.[4]
30 And after that He spread the earth.
31 He extracted from it its water and its pasture,
32 And the mountains He set firmly
33 As enjoyment [i.e., provision] for you and your grazing livestock.
34 But when there comes the greatest Overwhelming Calamity[5] -
35 The Day when man will remember that for which he strove,
36 And Hellfire will be exposed for [all] those who see -
37 So as for he who transgressed
38 And preferred the life of the world,
39 Then indeed, Hellfire will be [his] refuge.
40 But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination,
41 Then indeed, Paradise will be [his] refuge.
42 They ask you, [O Muḥammad], about the Hour: when is its arrival?[6]
43 In what [position] are you that you should mention it? [7]
44 To your Lord is its finality.[8]

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[1] i.e., the miracle of his staff becoming a great snake.
[2] An alternative meaning is "running [from the snake]."
[3] i.e., for Pharaoh's setting himself up as a deity and for his previous oppression of the people and denial of Moses.
[4] i.e., created the day from within the surrounding darkness.
[5] i.e., the Day of Resurrection.

[6] Literally, "resting" or "establishment."
[7] Meaning that Muḥammad ﷺ had no knowledge of it, so how could he inform them?
[8] i.e., its destination and termination. And to

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
عَبَسَ وَتَوَلَّىٰٓ ﴿١﴾ أَن جَآءَهُ ٱلْأَعْمَىٰ ﴿٢﴾ وَمَا يُدْرِيكَ لَعَلَّهُۥ يَزَّكَّىٰٓ ﴿٣﴾ أَوْ
يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكْرَىٰٓ ﴿٤﴾ أَمَّا مَنِ ٱسْتَغْنَىٰ ﴿٥﴾ فَأَنتَ لَهُۥ تَصَدَّىٰ ﴿٦﴾
وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ ﴿٧﴾ وَأَمَّا مَن جَآءَكَ يَسْعَىٰ ﴿٨﴾ وَهُوَ يَخْشَىٰ ﴿٩﴾ فَأَنتَ
عَنْهُ تَلَهَّىٰ ﴿١٠﴾ كَلَّآ إِنَّهَا تَذْكِرَةٌ ﴿١١﴾ فَمَن شَآءَ ذَكَرَهُۥ ﴿١٢﴾ فِى صُحُفٍ مُّكَرَّمَةٍ
﴿١٣﴾ مَّرْفُوعَةٍ مُّطَهَّرَةٍۭ ﴿١٤﴾ بِأَيْدِى سَفَرَةٍ ﴿١٥﴾ كِرَامٍۭ بَرَرَةٍ ﴿١٦﴾ قُتِلَ ٱلْإِنسَٰنُ
مَآ أَكْفَرَهُۥ ﴿١٧﴾ مِنْ أَىِّ شَىْءٍ خَلَقَهُۥ ﴿١٨﴾ مِن نُّطْفَةٍ خَلَقَهُۥ فَقَدَّرَهُۥ ﴿١٩﴾ ثُمَّ
ٱلسَّبِيلَ يَسَّرَهُۥ ﴿٢٠﴾ ثُمَّ أَمَاتَهُۥ فَأَقْبَرَهُۥ ﴿٢١﴾ ثُمَّ إِذَا شَآءَ أَنشَرَهُۥ ﴿٢٢﴾ كَلَّا لَمَّا
يَقْضِ مَآ أَمَرَهُۥ ﴿٢٣﴾ فَلْيَنظُرِ ٱلْإِنسَٰنُ إِلَىٰ طَعَامِهِۦٓ ﴿٢٤﴾ أَنَّا صَبَبْنَا ٱلْمَآءَ صَبًّا
﴿٢٥﴾ ثُمَّ شَقَقْنَا ٱلْأَرْضَ شَقًّا ﴿٢٦﴾ فَأَنۢبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾ وَعِنَبًا وَقَضْبًا ﴿٢٨﴾
وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾ وَحَدَآئِقَ غُلْبًا ﴿٣٠﴾ وَفَٰكِهَةً وَأَبًّا ﴿٣١﴾ مَّتَٰعًا لَّكُمْ
وَلِأَنْعَٰمِكُمْ ﴿٣٢﴾ فَإِذَا جَآءَتِ ٱلصَّآخَّةُ ﴿٣٣﴾ يَوْمَ يَفِرُّ ٱلْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾
وَأُمِّهِۦ وَأَبِيهِ ﴿٣٥﴾ وَصَٰحِبَتِهِۦ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ ٱمْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ
يُغْنِيهِ ﴿٣٧﴾ وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾ وَوُجُوهٌ
يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾ تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾ أُوْلَٰٓئِكَ هُمُ ٱلْكَفَرَةُ ٱلْفَجَرَةُ ﴿٤٢﴾

45 You are only a warner for those who fear it.

46 It will be, on the Day they see it,[1] as though they had not remained [in the world] except for an afternoon or a morning thereof.

(80) Sūrah ‘Abasa[2]

Bismillāhir-Raḥmānir-Raḥeem

1 He [i.e., the Prophet ﷺ] frowned and turned away

2 Because there came to him the blind man,[3] [interrupting].

3 But what would make you perceive, [O Muḥammad], that perhaps he might be purified[4]

4 Or be reminded and the remembrance would benefit him?

5 As for he who thinks himself without need,[5]

6 To him you give attention.

7 And not upon you [is any blame] if he will not be purified.[6]

8 But as for he who came to you striving [for knowledge]

9 While he fears [Allāh],

10 From him you are distracted.

11 No! Indeed, they [i.e., these verses] are a reminder;

12 So whoever wills may remember it.[7]

13 [It is recorded] in honored sheets,

14 Exalted and purified,

15 [Carried] by the hands of messenger-angels,

16 Noble and dutiful.

17 Destroyed [i.e., cursed] is man;[8] how disbelieving is he.

18 From what thing [i.e., substance] did He create him?

19 From a sperm-drop He created him and destined for him;[9]

20 Then He eased the way for him;[10]

21 Then He causes his death and provides a grave for him.[11]

22 Then when He wills, He will resurrect him.

23 No! He [i.e., man] has not yet accomplished what He commanded him.

24 Then let mankind look at his food -

25 How We poured down water in torrents,

Him belongs ultimate knowledge of it.

[1] i.e., the Hour, the Resurrection.

[2] *‘Abasa*: He Frowned.

[3] ‘Abdullāh, the son of Umm Maktūm.

[4] As a result of what he learns from you.

[5] i.e., without need of faith or need of Allāh (*subḥānahu wa ta‘ālā*). Here it is in reference to a certain influential member of the Quraysh whom the Prophet ﷺ had hoped to bring to Islām.

[6] The Prophet ﷺ was responsible only for conveying the message, not for ultimate guidance.

[7] The revelation. Or "Him," i.e., Allāh (*subḥānahu wa ta‘ālā*).

[8] i.e., those who deny Allāh's message.

[9] His proportions, provisions, life span, etc.

[10] Into this world (i.e., his birth). It may also refer to life itself, which has been made easier by Allāh's guidance.

[11] To conceal his decaying body.

26 Then We broke open the earth, splitting [it with sprouts],
27 And caused to grow within it grain
28 And grapes and herbage
29 And olive and palm trees
30 And gardens of dense shrubbery
31 And fruit and grass -
32 [As] enjoyment [i.e., provision] for you and your grazing livestock.
33 But when there comes the Deafening Blast[1]
34 On the Day a man will flee from his brother
35 And his mother and his father
36 And his wife and his children,
37 For every man, that Day, will be a matter adequate for him.[2]
38 [Some] faces, that Day, will be bright -
39 Laughing, rejoicing at good news.
40 And [other] faces, that Day, will have upon them dust.
41 Blackness will cover them.
42 Those are the disbelievers, the wicked ones.

(81) Sūrah at-Takweer[3]

Bismillāhir-Raḥmānir-Raḥeem

1 When the sun is wrapped up [in darkness]
2 And when the stars fall, dispersing,
3 And when the mountains are removed
4 And when full-term she-camels [4] are neglected
5 And when the wild beasts are gathered
6 And when the seas are filled with flame[5]
7 And when the souls are paired[6]

ترتيبها ٨١ — سُورَةُ التَّكْوِيرِ — آياتها ٢٩

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِذَا ٱلشَّمۡسُ كُوِّرَتۡ ﴿١﴾ وَإِذَا ٱلنُّجُومُ ٱنكَدَرَتۡ ﴿٢﴾ وَإِذَا ٱلۡجِبَالُ
سُيِّرَتۡ ﴿٣﴾ وَإِذَا ٱلۡعِشَارُ عُطِّلَتۡ ﴿٤﴾ وَإِذَا ٱلۡوُحُوشُ حُشِرَتۡ
﴿٥﴾ وَإِذَا ٱلۡبِحَارُ سُجِّرَتۡ ﴿٦﴾ وَإِذَا ٱلنُّفُوسُ زُوِّجَتۡ ﴿٧﴾ وَإِذَا
ٱلۡمَوۡءُۥدَةُ سُئِلَتۡ ﴿٨﴾ بِأَيِّ ذَنۢبٖ قُتِلَتۡ ﴿٩﴾ وَإِذَا ٱلصُّحُفُ نُشِرَتۡ
﴿١٠﴾ وَإِذَا ٱلسَّمَآءُ كُشِطَتۡ ﴿١١﴾ وَإِذَا ٱلۡجَحِيمُ سُعِّرَتۡ ﴿١٢﴾ وَإِذَا ٱلۡجَنَّةُ
أُزۡلِفَتۡ ﴿١٣﴾ عَلِمَتۡ نَفۡسٞ مَّآ أَحۡضَرَتۡ ﴿١٤﴾ فَلَآ أُقۡسِمُ بِٱلۡخُنَّسِ ﴿١٥﴾
ٱلۡجَوَارِ ٱلۡكُنَّسِ ﴿١٦﴾ وَٱلَّيۡلِ إِذَا عَسۡعَسَ ﴿١٧﴾ وَٱلصُّبۡحِ إِذَا تَنَفَّسَ ﴿١٨﴾
إِنَّهُۥ لَقَوۡلُ رَسُولٖ كَرِيمٖ ﴿١٩﴾ ذِي قُوَّةٍ عِندَ ذِي ٱلۡعَرۡشِ مَكِينٖ ﴿٢٠﴾ مُّطَاعٖ
ثَمَّ أَمِينٖ ﴿٢١﴾ وَمَا صَاحِبُكُم بِمَجۡنُونٖ ﴿٢٢﴾ وَلَقَدۡ رَءَاهُ بِٱلۡأُفُقِ ٱلۡمُبِينِ
﴿٢٣﴾ وَمَا هُوَ عَلَى ٱلۡغَيۡبِ بِضَنِينٖ ﴿٢٤﴾ وَمَا هُوَ بِقَوۡلِ شَيۡطَٰنٖ رَّجِيمٖ ﴿٢٥﴾
فَأَيۡنَ تَذۡهَبُونَ ﴿٢٦﴾ إِنۡ هُوَ إِلَّا ذِكۡرٞ لِّلۡعَٰلَمِينَ ﴿٢٧﴾ لِمَن شَآءَ مِنكُمۡ أَن
يَسۡتَقِيمَ ﴿٢٨﴾ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ ﴿٢٩﴾

ترتيبها ٨٢ — سُورَةُ الانفِطَارِ — آياتها ١٩

8 And when the girl [who was] buried alive is asked
9 For what sin she was killed
10 And when the pages[7] are spread [i.e., made public]
11 And when the sky is stripped away
12 And when Hellfire is set ablaze
13 And when Paradise is brought near,
14 A soul will [then] know what it has brought [with it].[8]
14 A soul will [then] know what it has brought [with it].[9]
15 So I swear by the retreating stars -
16 Those that run [their courses] and

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[1] The piercing blast of the Horn which signals resurrection. *Aṣ-Ṣākhkhah* is also a name for the Day of Resurrection.

[2] i.e., to occupy him. He will be concerned only with himself, thus forgetting all others.

[3] *At-Takweer*: The Wrapping.

[4] Those ten months pregnant and nearing delivery. This verse alludes to distraction from the most valued of possessions.

[5] Or "when the seas have overflowed [into each other]."

[6] With another like soul. It can also mean "joined" (with their groups or sects).

[7] On which are recorded the deeds of all people.

[8] i.e., all of one's deeds from worldly life, which have accompanied the soul to the Hereafter.

[9] i.e., all of one's deeds from worldly life, which have accompanied the soul to the Hereafter.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا ٱلسَّمَآءُ ٱنفَطَرَتْ (١) وَإِذَا ٱلْكَوَاكِبُ ٱنتَثَرَتْ (٢) وَإِذَا ٱلْبِحَارُ
فُجِّرَتْ (٣) وَإِذَا ٱلْقُبُورُ بُعْثِرَتْ (٤) عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ
وَأَخَّرَتْ (٥) يَٰٓأَيُّهَا ٱلْإِنسَٰنُ مَا غَرَّكَ بِرَبِّكَ ٱلْكَرِيمِ (٦) ٱلَّذِى
خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ (٧) فِىٓ أَىِّ صُورَةٍ مَّا شَآءَ رَكَّبَكَ (٨)
كَلَّا بَلْ تُكَذِّبُونَ بِٱلدِّينِ (٩) وَإِنَّ عَلَيْكُمْ لَحَٰفِظِينَ (١٠) كِرَامًا
كَٰتِبِينَ (١١) يَعْلَمُونَ مَا تَفْعَلُونَ (١٢) إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ (١٣) وَإِنَّ
ٱلْفُجَّارَ لَفِى جَحِيمٍ (١٤) يَصْلَوْنَهَا يَوْمَ ٱلدِّينِ (١٥) وَمَا هُمْ عَنْهَا بِغَآئِبِينَ
(١٦) وَمَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ (١٧) ثُمَّ مَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ
(١٨) يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْـًٔا وَٱلْأَمْرُ يَوْمَئِذٍ لِّلَّهِ (١٩)

ترتيبها ٨٣ — سُورَةُ ٱلْمُطَفِّفِينَ — آياتها ٣٦

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَيْلٌ لِّلْمُطَفِّفِينَ (١) ٱلَّذِينَ إِذَا ٱكْتَالُوا۟ عَلَى ٱلنَّاسِ يَسْتَوْفُونَ (٢)
وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ (٣) أَلَا يَظُنُّ أُو۟لَٰٓئِكَ أَنَّهُم
مَّبْعُوثُونَ (٤) لِيَوْمٍ عَظِيمٍ (٥) يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ (٦)

disappear [i.e., set] -

17 And by the night as it closes in [1]

18 And by the dawn when it breathes [i.e., stirs]

19 [That] indeed, it [i.e., the Qur'ān] is a word [conveyed by] a noble messenger [i.e., Gabriel]

20 [Who is] possessed of power and with the Owner of the Throne, secure [in position],

21 Obeyed there [in the heavens] and trustworthy.

22 And your companion [i.e., Prophet Muḥammad ﷺ] is not [at all] mad.[2]

23 And he has already seen him [i.e., Gabriel] in the clear horizon.[3]

24 And he [i.e., Muḥammad ﷺ] is not a withholder of [knowledge of] the unseen.[4]

25 And it [i.e., the Qur'ān] is not the word of a devil, expelled [from the heavens].

26 So where are you going? [5]

27 It is not except a reminder to the worlds

28 For whoever wills among you to take a right course.

29 And you do not will except that Allāh wills - Lord of the worlds.

(82) Sūrah al-Infiṭār [6]

Bismillāhir-Raḥmānir-Raḥeem

1 When the sky breaks apart

2 And when the stars fall, scattering,

3 And when the seas are erupted

4 And when the [contents of] graves are scattered [i.e., exposed],

5 A soul will [then] know what it has put forth and kept back.

6 O mankind, what has deceived you concerning your Lord, the Generous,

7 Who created you, proportioned you, and balanced you?

8 In whatever form He willed has He assembled you.

9 No! But you deny the Recompense.

10 And indeed, [appointed] over you are keepers,[7]

11 Noble and recording;

12 They know whatever you do.

13 Indeed, the righteous will be in pleasure,

14 And indeed, the wicked will be in Hellfire.

15 They will [enter to] burn therein on the Day of Recompense,

16 And never therefrom will they be absent.

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[1] An alternative meaning is "as it departs."
[2] Literally, "possessed by *jinn*."
[3] i.e., the eastern horizon, where the sun rises.

[4] Prophet Muḥammad ﷺ did not withhold that knowledge of the unseen which Allāh had revealed to him in the Qur'ān.
[5] In your denial of the Qur'ān and in your accusations against the Prophet ﷺ. The meaning is essentially "Surely, you have strayed far from Allāh's path."
[6] *Al-Infiṭār*: The Breaking Apart.
[7] Angels who preserve the deeds of men in records.

17 And what can make you know what is the Day of Recompense?
18 Then, what can make you know what is the Day of Recompense?
19 It is the Day when a soul will not possess for another soul [power to do] a thing; and the command, that Day, is [entirely] with Allāh.

(83) Sūrah al-Muṭaffifeen[1]

Bismillāhir-Raḥmānir-Raḥeem

1 Woe to those who give less [than due],[2]
2 Who, when they take a measure from people, take in full.
3 But if they give by measure or by weight to them, they cause loss.
4 Do they not think that they will be resurrected
5 For a tremendous Day -
6 The Day when mankind will stand before the Lord of the worlds?
7 No! Indeed, the record of the wicked is in sijjeen.
8 And what can make you know what is sijjeen?
9 It is [their destination[3] recorded in] a register inscribed.
10 Woe, that Day, to the deniers,
11 Who deny the Day of Recompense.
12 And none deny it except every sinful transgressor.
13 When Our verses are recited to him, he says, "Legends of the former peoples."
14 No! Rather, the stain has covered their hearts of that which they were earning.[4]
15 No! Indeed, from their Lord, that Day, they will be partitioned.[5]

كَلَّآ إِنَّ كِتَٰبَ ٱلْفُجَّارِ لَفِى سِجِّينٍ ﴿٧﴾ وَمَآ أَدْرَىٰكَ مَا سِجِّينٌ ﴿٨﴾ كِتَٰبٌ
مَّرْقُومٌ ﴿٩﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾ ٱلَّذِينَ يُكَذِّبُونَ بِيَوْمِ ٱلدِّينِ ﴿١١﴾
وَمَا يُكَذِّبُ بِهِۦٓ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ
ٱلْأَوَّلِينَ ﴿١٣﴾ كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا۟ يَكْسِبُونَ ﴿١٤﴾ كَلَّآ إِنَّهُمْ
عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ﴿١٥﴾ ثُمَّ إِنَّهُمْ لَصَالُوا۟ ٱلْجَحِيمِ ﴿١٦﴾ ثُمَّ يُقَالُ
هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ﴿١٧﴾ كَلَّآ إِنَّ كِتَٰبَ ٱلْأَبْرَارِ لَفِى عِلِّيِّينَ
﴿١٨﴾ وَمَآ أَدْرَىٰكَ مَا عِلِّيُّونَ ﴿١٩﴾ كِتَٰبٌ مَّرْقُومٌ ﴿٢٠﴾ يَشْهَدُهُ ٱلْمُقَرَّبُونَ
﴿٢١﴾ إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ﴿٢٢﴾ عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ﴿٢٣﴾ تَعْرِفُ فِى
وُجُوهِهِمْ نَضْرَةَ ٱلنَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ﴿٢٥﴾
خِتَٰمُهُۥ مِسْكٌ ۚ وَفِى ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَٰفِسُونَ ﴿٢٦﴾ وَمِزَاجُهُۥ
مِن تَسْنِيمٍ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا ٱلْمُقَرَّبُونَ ﴿٢٨﴾ إِنَّ ٱلَّذِينَ
أَجْرَمُوا۟ كَانُوا۟ مِنَ ٱلَّذِينَ ءَامَنُوا۟ يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا۟ بِهِمْ
يَتَغَامَزُونَ ﴿٣٠﴾ وَإِذَا ٱنقَلَبُوٓا۟ إِلَىٰٓ أَهْلِهِمُ ٱنقَلَبُوا۟ فَكِهِينَ ﴿٣١﴾
وَإِذَا رَأَوْهُمْ قَالُوٓا۟ إِنَّ هَٰٓؤُلَآءِ لَضَآلُّونَ ﴿٣٢﴾ وَمَآ أُرْسِلُوا۟ عَلَيْهِمْ
حَٰفِظِينَ ﴿٣٣﴾ فَٱلْيَوْمَ ٱلَّذِينَ ءَامَنُوا۟ مِنَ ٱلْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾

16 Then indeed, they will [enter and] burn in Hellfire.
17 Then it will be said [to them], "This is what you used to deny."
18 No! Indeed, the record of the righteous is in ‘illiyyūn.
19 And what can make you know what is ‘illiyyūn?
20 It is [their destination[6] recorded in] a register inscribed
21 Which is witnessed by those brought near [to Allāh].
22 Indeed, the righteous will be in pleasure
23 On adorned couches, observing.
24 You will recognize in their faces the radiance of pleasure.
25 They will be given to drink [pure]

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[1] *Al-Muṭaffifeen*: Those Who Give Less.
[2] i.e., those who cheat people by giving them less than what they paid for when weighing or measuring - an amount so little as to hardly be noticed.
[3] The lowest depths of Hell.
[4] i.e., their sins.
[5] i.e., they will not be able to see Him.
[6] The highest elevations of Paradise.

عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ﴿٣٥﴾ هَلْ ثُوِّبَ ٱلْكُفَّارُ مَا كَانُوا۟ يَفْعَلُونَ ﴿٣٦﴾

ترتيبها ٨٤ — سُورَةُ ٱلِانشِقَاقِ — آياتها ٢٥

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ ﴿١﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾ وَإِذَا ٱلْأَرْضُ مُدَّتْ
﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾ يَٰٓأَيُّهَا
ٱلْإِنسَٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَٰقِيهِ ﴿٦﴾ فَأَمَّا مَنْ أُوتِىَ
كِتَٰبَهُۥ بِيَمِينِهِۦ ﴿٧﴾ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾ وَيَنقَلِبُ
إِلَىٰٓ أَهْلِهِۦ مَسْرُورًا ﴿٩﴾ وَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ وَرَآءَ ظَهْرِهِۦ ﴿١٠﴾ فَسَوْفَ
يَدْعُوا۟ ثُبُورًا ﴿١١﴾ وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾ إِنَّهُۥ كَانَ فِىٓ أَهْلِهِۦ مَسْرُورًا ﴿١٣﴾
إِنَّهُۥ ظَنَّ أَن لَّن يَحُورَ ﴿١٤﴾ بَلَىٰٓ إِنَّ رَبَّهُۥ كَانَ بِهِۦ بَصِيرًا ﴿١٥﴾ فَلَآ أُقْسِمُ
بِٱلشَّفَقِ ﴿١٦﴾ وَٱلَّيْلِ وَمَا وَسَقَ ﴿١٧﴾ وَٱلْقَمَرِ إِذَا ٱتَّسَقَ ﴿١٨﴾
لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾ فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَإِذَا قُرِئَ
عَلَيْهِمُ ٱلْقُرْءَانُ لَا يَسْجُدُونَ ۩ ﴿٢١﴾ بَلِ ٱلَّذِينَ كَفَرُوا۟ يُكَذِّبُونَ
﴿٢٢﴾ وَٱللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾
إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾

wine[1] [which was] sealed.
26 The last of it[2] is musk. So for this let the competitors compete.
27 And its mixture is of Tasneem,[3]
28 A spring from which those near [to Allāh] drink.
29 Indeed, those who committed crimes used to laugh at those who believed.
30 And when they passed by them, they would exchange derisive glances.
31 And when they returned to their people, they would return jesting.
32 And when they saw them, they would say, "Indeed, those are truly lost."
33 But they had not been sent as guardians over them.
34 So Today[4] those who believed are laughing at the disbelievers,
35 On adorned couches, observing.
36 Have the disbelievers [not] been rewarded [this Day] for what they used to do?

(84) Sūrah al-Inshiqāq[5]

Bismillāhir-Raḥmānir-Raḥeem

1 When the sky has split [open]
2 And has listened [i.e., responded][6] to its Lord and was obligated [to do so]
3 And when the earth has been extended[7]
4 And has cast out that within it[8] and relinquished [it]
5 And has listened [i.e., responded] to its Lord and was obligated [to do so] -
6 O mankind, indeed you are laboring toward your Lord with [great] exertion[9] and will meet it.[10]
7 Then as for he who is given his record in his right hand,
8 He will be judged with an easy account
9 And return to his people in happiness.
10 But as for he who is given his record behind his back,
11 He will cry out for destruction
12 And [enter to] burn in a Blaze.
13 Indeed, he had [once] been among his people in happiness;
14 Indeed, he had thought he would never return [to Allāh].
15 But yes! Indeed, his Lord was ever,

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[1] Which is delicious and does not intoxicate.
[2] i.e., its lingering odor.
[3] The highest spring in Paradise and the most favored drink of its inhabitants.

[4] On the Day of Judgement.
[5] *Al-Inshiqāq*: The Splitting.
[6] It will have heard Allāh's command and will have inclined immediately to compliance and willing obedience.
[7] i.e., stretched flat and spread out.
[8] Of the dead and all else buried therein.
[9] i.e., striving throughout your life until you meet your Lord, hastening toward death.
[10] i.e., you will find all that you intended and accomplished awaiting you in the Hereafter. Another meaning is "And will meet Him [i.e., your Lord]" and be recompensed in full by Him.

of him, Seeing.
16 So I swear by the twilight glow
17 And [by] the night and what it envelops
18 And [by] the moon when it becomes full
19 [That] you will surely embark upon [i.e., experience] state after state.[1]
20 So what is [the matter] with them [that] they do not believe,
21 And when the Qur'ān is recited to them, they do not prostrate [to Allāh]?
22 But those who have disbelieved deny,
23 And Allāh is most knowing of what they keep within themselves.
24 So give them tidings of a painful punishment,
25 Except for those who believe and do righteous deeds. For them is a reward uninterrupted.

(85) Sūrah al-Burūj[2]

Bismillāhir-Raḥmānir-Raḥeem

1 By the sky containing great stars
2 And [by] the promised Day
3 And [by] the witness and what is witnessed,
4 Destroyed [i.e., cursed] were the companions of the trench[3]
5 [Containing] the fire full of fuel,
6 When they were sitting near it
7 And they, to what they were doing against the believers, were witnesses.[4]
8 And they resented them not except because they believed in Allāh, the Exalted in Might, the Praiseworthy,
9 To whom belongs the dominion of the heavens and the earth. And Allāh,

آياتها ٢٢ — سُورَةُ الْبُرُوجِ — ترتيبها ٨٥

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ١ وَالْيَوْمِ الْمَوْعُودِ ٢ وَشَاهِدٍ وَمَشْهُودٍ
٣ قُتِلَ أَصْحَابُ الْأُخْدُودِ ٤ النَّارِ ذَاتِ الْوَقُودِ ٥ إِذْ هُمْ عَلَيْهَا
قُعُودٌ ٦ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ٧ وَمَا نَقَمُوا
مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ٨ الَّذِي لَهُ مُلْكُ
السَّمَاوَاتِ وَالْأَرْضِ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ٩ إِنَّ الَّذِينَ
فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ
عَذَابُ الْحَرِيقِ ١٠ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ
جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ ذَٰلِكَ الْفَوْزُ الْكَبِيرُ ١١ إِنَّ بَطْشَ
رَبِّكَ لَشَدِيدٌ ١٢ إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ١٣ وَهُوَ الْغَفُورُ الْوَدُودُ ١٤
ذُو الْعَرْشِ الْمَجِيدُ ١٥ فَعَّالٌ لِمَا يُرِيدُ ١٦ هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ
١٧ فِرْعَوْنَ وَثَمُودَ ١٨ بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ١٩ وَاللَّهُ مِنْ
وَرَائِهِمْ مُحِيطٌ ٢٠ بَلْ هُوَ قُرْآنٌ مَجِيدٌ ٢١ فِي لَوْحٍ مَحْفُوظٍ ٢٢

آياتها ١٧ — سُورَةُ الطَّارِقِ — ترتيبها ٨٦

over all things, is Witness.
10 Indeed, those who have tortured[5] the believing men and believing women and then have not repented will have the punishment of Hell, and they will have the punishment of the Burning Fire.
11 Indeed, those who have believed and done righteous deeds will have gardens beneath which rivers flow. That is the great attainment.
12 Indeed, the assault [i.e., vengeance] of your Lord is severe.
13 Indeed, it is He who originates [creation] and repeats.
14 And He is the Forgiving, the Affectionate,
15 Honorable Owner of the Throne,

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[1] i.e., various stages, both in this life and in the Hereafter.
[2] *Al-Burūj*: The Great Stars. Also explained as "the planets" or their "high positions in the heaven."
[3] Or "May they be destroyed" or "cursed." The "companions of the trench" (or ditch) were agents of a tyrannical king who refused to allow his people to believe in Allāh. Their evil deed in obedience to their ruler earned for them the curse of Allāh (*subḥānahu wa ta'ālā*).
[4] After casting the believers into a trench filled with fire, they sat at its edge, watching them burn to death. This event occurred before the time of Prophet Muḥammad ﷺ.

[5] Or, in this instance, the literal meaning of "burned" is also appropriate.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ
وَٱلسَّمَآءِ وَٱلطَّارِقِ ﴿١﴾ وَمَآ أَدۡرَىٰكَ مَا ٱلطَّارِقُ ﴿٢﴾ ٱلنَّجۡمُ ٱلثَّاقِبُ ﴿٣﴾ إِن كُلُّ
نَفۡسٖ لَّمَّا عَلَيۡهَا حَافِظٞ ﴿٤﴾ فَلۡيَنظُرِ ٱلۡإِنسَٰنُ مِمَّ خُلِقَ ﴿٥﴾ خُلِقَ مِن مَّآءٖ
دَافِقٖ ﴿٦﴾ يَخۡرُجُ مِنۢ بَيۡنِ ٱلصُّلۡبِ وَٱلتَّرَآئِبِ ﴿٧﴾ إِنَّهُۥ عَلَىٰ رَجۡعِهِۦ لَقَادِرٞ ﴿٨﴾
يَوۡمَ تُبۡلَى ٱلسَّرَآئِرُ ﴿٩﴾ فَمَا لَهُۥ مِن قُوَّةٖ وَلَا نَاصِرٖ ﴿١٠﴾ وَٱلسَّمَآءِ ذَاتِ ٱلرَّجۡعِ ﴿١١﴾
وَٱلۡأَرۡضِ ذَاتِ ٱلصَّدۡعِ ﴿١٢﴾ إِنَّهُۥ لَقَوۡلٞ فَصۡلٞ ﴿١٣﴾ وَمَا هُوَ بِٱلۡهَزۡلِ ﴿١٤﴾ إِنَّهُمۡ
يَكِيدُونَ كَيۡدٗا ﴿١٥﴾ وَأَكِيدُ كَيۡدٗا ﴿١٦﴾ فَمَهِّلِ ٱلۡكَٰفِرِينَ أَمۡهِلۡهُمۡ رُوَيۡدَۢا ﴿١٧﴾

ترتيبها ٨٧ — سُورَةُ الأَعۡلَى — آياتها ١٩

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ
سَبِّحِ ٱسۡمَ رَبِّكَ ٱلۡأَعۡلَى ﴿١﴾ ٱلَّذِي خَلَقَ فَسَوَّىٰ ﴿٢﴾ وَٱلَّذِي قَدَّرَ فَهَدَىٰ
﴿٣﴾ وَٱلَّذِيٓ أَخۡرَجَ ٱلۡمَرۡعَىٰ ﴿٤﴾ فَجَعَلَهُۥ غُثَآءً أَحۡوَىٰ ﴿٥﴾ سَنُقۡرِئُكَ
فَلَا تَنسَىٰٓ ﴿٦﴾ إِلَّا مَا شَآءَ ٱللَّهُۚ إِنَّهُۥ يَعۡلَمُ ٱلۡجَهۡرَ وَمَا يَخۡفَىٰ ﴿٧﴾ وَنُيَسِّرُكَ
لِلۡيُسۡرَىٰ ﴿٨﴾ فَذَكِّرۡ إِن نَّفَعَتِ ٱلذِّكۡرَىٰ ﴿٩﴾ سَيَذَّكَّرُ مَن يَخۡشَىٰ ﴿١٠﴾
وَيَتَجَنَّبُهَا ٱلۡأَشۡقَى ﴿١١﴾ ٱلَّذِي يَصۡلَى ٱلنَّارَ ٱلۡكُبۡرَىٰ ﴿١٢﴾ ثُمَّ لَا يَمُوتُ
فِيهَا وَلَا يَحۡيَىٰ ﴿١٣﴾ قَدۡ أَفۡلَحَ مَن تَزَكَّىٰ ﴿١٤﴾ وَذَكَرَ ٱسۡمَ رَبِّهِۦ فَصَلَّىٰ ﴿١٥﴾

(16) Effecter of what He intends.
(17) Has there reached you the story of the soldiers -
(18) [Those of] Pharaoh and Thamūd?
(19) But they who disbelieve are in [persistent] denial,
(20) While Allāh encompasses them from behind.
(21) But this is an honored Qur'ān
(22) [Inscribed] in a Preserved Slate.

(86) Sūrah aṭ-Ṭāriq[1]

Bismillāhir-Raḥmānir-Raḥeem

(1) By the sky and the night comer -
(2) And what can make you know what is the night comer?
(3) It is the piercing star[2] -
(4) There is no soul but that it has over it a protector.
(5) So let man observe from what he was created.
(6) He was created from a fluid, ejected,
(7) Emerging from between the backbone and the ribs.
(8) Indeed, He [i.e., Allāh], to return him [to life], is Able.
(9) The Day when secrets will be put on trial,[3]
(10) Then he [i.e., man] will have no power or any helper.
(11) By the sky which sends back [rain[4]]
(12) And [by] the earth which splits open,[5]
(13) Indeed, it [i.e., the Qur'ān] is a decisive statement,
(14) And it is not amusement.
(15) Indeed, they are planning a plan,
(16) But I am planning a plan.
(17) So allow time for the disbelievers. Leave them awhile.[6]

(87) Sūrah al-A'lā[7]

Bismillāhir-Raḥmānir-Raḥeem

(1) Exalt the name of your Lord, the Most High,
(2) Who created and proportioned
(3) And who destined and [then] guided
(4) And who brings out the pasture
(5) And [then] makes it black stubble.
(6) We will make you recite, [O Muḥammad], and you will not forget,
(7) Except what Allāh should will. Indeed, He knows what is declared and what is hidden.
(8) And We will ease you toward ease.[8]
(9) So remind, if the reminder should

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[1] *Aṭ-Ṭāriq*: That Which Comes at Night.

[2] Whose light pierces through the darkness.
[3] i.e., exposed, examined and judged.
[4] Rain, sound waves, heat, etc.
[5] With plant growth or by geological rifts.
[6] i.e., Do not be in haste for revenge, for you will see what will become of them.
[7] *Al-A'lā*: The Most High.
[8] To the path of Allāh's religion, which is easy and natural, or toward Paradise, by giving opportunities for righteous deeds.

benefit;[1]

10 He who fears [Allāh] will be reminded.

11 But the wretched one will avoid it -

12 [He] who will [enter and] burn in the greatest Fire,

13 Neither dying therein nor living.

14 He has certainly succeeded who purifies himself

15 And mentions the name of his Lord and prays.

16 But you prefer the worldly life,

17 While the Hereafter is better and more enduring.

18 Indeed, this is in the former scriptures,

19 The scriptures of Abraham and Moses.

(88) Sūrah al-Ghāshiyah[2]

Bismillāhir-Raḥmānir-Raḥeem

1 Has there reached you the report of the Overwhelming [event]?

2 [Some] faces, that Day, will be humbled,

3 Working [hard] and exhausted.[3]

4 They will [enter to] burn in an intensely hot Fire.

5 They will be given drink from a boiling spring.

6 For them there will be no food except from a poisonous, thorny plant

7 Which neither nourishes nor avails against hunger.

8 [Other] faces, that Day, will show pleasure.

9 With their effort [they are] satisfied

10 In an elevated garden,

11 Wherein they will hear no unsuitable speech.[4]

بَلْ تُؤْثِرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿١٦﴾ وَٱلْـَٔاخِرَةُ خَيْرٌ وَأَبْقَىٰٓ ﴿١٧﴾ إِنَّ
هَٰذَا لَفِى ٱلصُّحُفِ ٱلْأُولَىٰ ﴿١٨﴾ صُحُفِ إِبْرَٰهِيمَ وَمُوسَىٰ ﴿١٩﴾

ترتيبها ٨٨ — سُورَةُ الغَاشِيَةِ — آياتها ٢٦

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ ﴿١﴾ وُجُوهٌ يَوْمَئِذٍ خَٰشِعَةٌ ﴿٢﴾
عَامِلَةٌ نَّاصِبَةٌ ﴿٣﴾ تَصْلَىٰ نَارًا حَامِيَةً ﴿٤﴾ تُسْقَىٰ مِنْ عَيْنٍ ءَانِيَةٍ ﴿٥﴾
لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ﴿٦﴾ لَّا يُسْمِنُ وَلَا يُغْنِى مِن جُوعٍ ﴿٧﴾
وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ﴿٨﴾ لِّسَعْيِهَا رَاضِيَةٌ ﴿٩﴾ فِى جَنَّةٍ عَالِيَةٍ ﴿١٠﴾
لَّا تَسْمَعُ فِيهَا لَٰغِيَةً ﴿١١﴾ فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾ فِيهَا سُرُرٌ مَّرْفُوعَةٌ ﴿١٣﴾
وَأَكْوَابٌ مَّوْضُوعَةٌ ﴿١٤﴾ وَنَمَارِقُ مَصْفُوفَةٌ ﴿١٥﴾ وَزَرَابِىُّ مَبْثُوثَةٌ ﴿١٦﴾
أَفَلَا يَنظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾ وَإِلَى ٱلسَّمَآءِ كَيْفَ
رُفِعَتْ ﴿١٨﴾ وَإِلَى ٱلْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾ وَإِلَى ٱلْأَرْضِ كَيْفَ
سُطِحَتْ ﴿٢٠﴾ فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ ﴿٢١﴾ لَّسْتَ عَلَيْهِم
بِمُصَيْطِرٍ ﴿٢٢﴾ إِلَّا مَن تَوَلَّىٰ وَكَفَرَ ﴿٢٣﴾ فَيُعَذِّبُهُ ٱللَّهُ ٱلْعَذَابَ
ٱلْأَكْبَرَ ﴿٢٤﴾ إِنَّ إِلَيْنَآ إِيَابَهُمْ ﴿٢٥﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم ﴿٢٦﴾

12 Within it is a flowing spring.

13 Within it are couches raised high

14 And cups put in place

15 And cushions lined up

16 And carpets spread around.

17 Then do they not look at the camels - how they are created?

18 And at the sky - how it is raised?

19 And at the mountains - how they are erected?

20 And at the earth - how it is spread out?

21 So remind, [O Muḥammad]; you are only a reminder.

22 You are not over them a controller.

23 However, he who turns away and disbelieves -

24 Then Allāh will punish him with the greatest punishment.

25 Indeed, to Us is their return.

26 Then indeed, upon Us is their account.

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[1] i.e., wherever it will be heard and understood.

[2] *Al-Ghāshiyah*: The Overwhelming, one of the names of the Resurrection.

[3] Another accepted meaning is "They were working hard and exhausted," i.e., doing deeds during worldly life which did not benefit them since they were not accompanied by faith or done for the acceptance of Allāh (*subḥānahu wa ta'ālā*).

[4] i.e., any insult, falsehood, immorality, idle or vain talk, etc.

سُورَةُ الفَجْرِ
ترتيبها ٨٩ — آياتها ٣٠

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالْفَجْرِ ﴿١﴾ وَلَيَالٍ عَشْرٍ ﴿٢﴾ وَالشَّفْعِ وَالْوَتْرِ ﴿٣﴾ وَاللَّيْلِ إِذَا يَسْرِ
﴿٤﴾ هَلْ فِي ذَٰلِكَ قَسَمٌ لِّذِي حِجْرٍ ﴿٥﴾ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ
﴿٦﴾ إِرَمَ ذَاتِ الْعِمَادِ ﴿٧﴾ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ﴿٨﴾
وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ﴿٩﴾ وَفِرْعَوْنَ ذِي الْأَوْتَادِ ﴿١٠﴾
الَّذِينَ طَغَوْا فِي الْبِلَادِ ﴿١١﴾ فَأَكْثَرُوا فِيهَا الْفَسَادَ ﴿١٢﴾ فَصَبَّ
عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٣﴾ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿١٤﴾ فَأَمَّا
الْإِنسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ
﴿١٥﴾ وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ﴿١٦﴾
كَلَّا بَل لَّا تُكْرِمُونَ الْيَتِيمَ ﴿١٧﴾ وَلَا تَحَاضُّونَ عَلَىٰ طَعَامِ
الْمِسْكِينِ ﴿١٨﴾ وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّا ﴿١٩﴾
وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا
دَكًّا ﴿٢١﴾ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾ وَجِيءَ يَوْمَئِذٍ
بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ ﴿٢٣﴾

(89) Sūrah al-Fajr [1]

Bismillāhir-Raḥmānir-Raḥeem

1 By the dawn
2 And [by] ten nights[2]
3 And [by] the even [number] and the odd
4 And [by] the night when it passes,
5 Is there [not] in [all] that an oath [sufficient] for one of perception?[3]
6 Have you not considered how your Lord dealt with ‘Aad -
7 [With] Iram[4] - who had lofty pillars,[5]
8 The likes of whom had never been created in the land?
9 And [with] Thamūd, who carved out the rocks in the valley?
10 And [with] Pharaoh, owner of the stakes?[6] -
11 [All of] whom oppressed within the lands
12 And increased therein the corruption.
13 So your Lord poured upon them a scourge of punishment.
14 Indeed, your Lord is in observation.
15 And as for man, when his Lord tries him and [thus] is generous to him and favors him, he says, "My Lord has honored me."[7]
16 But when He tries him and restricts his provision, he says, "My Lord has humiliated me."
17 No![8] But you do not honor the orphan
18 And you do not encourage one another to feed the poor.
19 And you consume inheritance, devouring [it] altogether,[9]
20 And you love wealth with immense love.
21 No! When the earth has been leveled - pounded and crushed -
22 And your Lord has come[10] and the angels, rank upon rank,
23 And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance?
24 He will say, "Oh, I wish I had sent ahead [some good] for my life."[11]
25 So on that Day, none will punish [as severely] as His punishment,

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[1] *Al-Fajr*: The Dawn.
[2] Usually interpreted as the first ten nights of the month of Dhul-Ḥijjah.
[3] Based upon the following verses, what has been sworn to by Allāh is that He will certainly punish the disbelievers.
[4] Another name for the first people of ‘Aad, to whom Prophet Hūd was sent.
[5] Supporting their tents or buildings.
[6] By which he tortured people.
[7] He is proud rather than grateful, attributing the favor to his own merit.
[8] It is not like you imagine. Rather, Allāh tries people through prosperity and hardship and rewards both gratitude and patience with honor in the Hereafter.
[9] Not caring whether it is lawful or unlawful.
[10] To pass judgement.
[11] The everlasting life of the Hereafter.

يَقُولُ يَٰلَيۡتَنِي قَدَّمۡتُ لِحَيَاتِي ﴿٢٤﴾ فَيَوۡمَئِذٖ لَّا يُعَذِّبُ عَذَابَهُۥٓ أَحَدٞ ﴿٢٥﴾
وَلَا يُوثِقُ وَثَاقَهُۥٓ أَحَدٞ ﴿٢٦﴾ يَٰٓأَيَّتُهَا ٱلنَّفۡسُ ٱلۡمُطۡمَئِنَّةُ ﴿٢٧﴾ ٱرۡجِعِيٓ
إِلَىٰ رَبِّكِ رَاضِيَةٗ مَّرۡضِيَّةٗ ﴿٢٨﴾ فَٱدۡخُلِي فِي عِبَٰدِي ﴿٢٩﴾ وَٱدۡخُلِي جَنَّتِي ﴿٣٠﴾

ترتيبها ٩٠ — سُورَةُ البَلَدِ — آياتها ٢٠

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

لَآ أُقۡسِمُ بِهَٰذَا ٱلۡبَلَدِ ﴿١﴾ وَأَنتَ حِلُّۢ بِهَٰذَا ٱلۡبَلَدِ ﴿٢﴾ وَوَالِدٖ وَمَا وَلَدَ
﴿٣﴾ لَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ فِي كَبَدٍ ﴿٤﴾ أَيَحۡسَبُ أَن لَّن يَقۡدِرَ عَلَيۡهِ
أَحَدٞ ﴿٥﴾ يَقُولُ أَهۡلَكۡتُ مَالٗا لُّبَدًا ﴿٦﴾ أَيَحۡسَبُ أَن لَّمۡ يَرَهُۥٓ أَحَدٌ
﴿٧﴾ أَلَمۡ نَجۡعَل لَّهُۥ عَيۡنَيۡنِ ﴿٨﴾ وَلِسَانٗا وَشَفَتَيۡنِ ﴿٩﴾ وَهَدَيۡنَٰهُ
ٱلنَّجۡدَيۡنِ ﴿١٠﴾ فَلَا ٱقۡتَحَمَ ٱلۡعَقَبَةَ ﴿١١﴾ وَمَآ أَدۡرَىٰكَ مَا ٱلۡعَقَبَةُ ﴿١٢﴾
فَكُّ رَقَبَةٍ ﴿١٣﴾ أَوۡ إِطۡعَٰمٞ فِي يَوۡمٖ ذِي مَسۡغَبَةٖ ﴿١٤﴾ يَتِيمٗا ذَا مَقۡرَبَةٍ
﴿١٥﴾ أَوۡ مِسۡكِينٗا ذَا مَتۡرَبَةٖ ﴿١٦﴾ ثُمَّ كَانَ مِنَ ٱلَّذِينَ ءَامَنُواْ وَتَوَاصَوۡاْ
بِٱلصَّبۡرِ وَتَوَاصَوۡاْ بِٱلۡمَرۡحَمَةِ ﴿١٧﴾ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡمَيۡمَنَةِ ﴿١٨﴾ وَٱلَّذِينَ
كَفَرُواْ بِـَٔايَٰتِنَا هُمۡ أَصۡحَٰبُ ٱلۡمَشۡـَٔمَةِ ﴿١٩﴾ عَلَيۡهِمۡ نَارٞ مُّؤۡصَدَةُۢ ﴿٢٠﴾

ترتيبها ٩١ — سُورَةُ الشَّمۡسِ — آياتها ١٥

26 And none will bind [as severely] as His binding [of the evildoers].
27 [To the righteous it will be said], "O reassured soul,
28 Return to your Lord, well-pleased and pleasing [to Him],
29 And enter among My [righteous] servants
30 And enter My Paradise."

(90) Sūrah al-Balad[1]

Bismillāhir-Raḥmānir-Raḥeem

1 I swear by this city [i.e., Makkah] -
2 And you, [O Muḥammad], are free of restriction in this city -
3 And [by] the father[2] and that which was born [of him],
4 We have certainly created man into hardship.
5 Does he think that never will anyone overcome him?
6 He says, "I have spent wealth in abundance."
7 Does he think that no one has seen him?
8 Have We not made for him two eyes?
9 And a tongue and two lips?
10 And have shown him the two ways?[3]
11 But he has not broken through the difficult pass.[4]
12 And what can make you know what is [breaking through] the difficult pass?
13 It is the freeing of a slave
14 Or feeding on a day of severe hunger
15 An orphan of near relationship
16 Or a needy person in misery
17 And then being among those who believed and advised one another to patience and advised one another to compassion.
18 Those are the companions of the right.[5]
19 But they who disbelieved in Our signs - those are the companions of the left.[6]
20 Over them will be fire closed in.[7]

(91) Sūrah ash-Shams[8]

Bismillāhir-Raḥmānir-Raḥeem

1 By the sun and its brightness

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[1] *Al-Balad*: The City.
[2] Said to be Adam (upon him be peace).
[3] Of good and evil.
[4] i.e., the steep incline or obstacle. In other words, he has not spent in the cause of Allāh but only boasts of spending in front of others.
[5] Or "the companions of good fortune," i.e., those who receive their records in their right hands and proceed to Paradise.
[6] Or "the companions of ill fortune," i.e., those who receive their records in their left hands and proceed to Hell.
[7] The cover over Hell will be sealed and locked, containing its fire and its inhabitants.
[8] *Ash-Shams*: The Sun.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلشَّمْسِ وَضُحَىٰهَا ﴿١﴾ وَٱلْقَمَرِ إِذَا تَلَىٰهَا ﴿٢﴾ وَٱلنَّهَارِ إِذَا جَلَّىٰهَا ﴿٣﴾
وَٱلَّيْلِ إِذَا يَغْشَىٰهَا ﴿٤﴾ وَٱلسَّمَآءِ وَمَا بَنَىٰهَا ﴿٥﴾ وَٱلْأَرْضِ وَمَا طَحَىٰهَا
﴿٦﴾ وَنَفْسٍ وَمَا سَوَّىٰهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَىٰهَا ﴿٨﴾ قَدْ
أَفْلَحَ مَن زَكَّىٰهَا ﴿٩﴾ وَقَدْ خَابَ مَن دَسَّىٰهَا ﴿١٠﴾ كَذَّبَتْ ثَمُودُ
بِطَغْوَىٰهَآ ﴿١١﴾ إِذِ ٱنۢبَعَثَ أَشْقَىٰهَا ﴿١٢﴾ فَقَالَ لَهُمْ رَسُولُ ٱللَّهِ
نَاقَةَ ٱللَّهِ وَسُقْيَٰهَا ﴿١٣﴾ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ
عَلَيْهِمْ رَبُّهُم بِذَنۢبِهِمْ فَسَوَّىٰهَا ﴿١٤﴾ وَلَا يَخَافُ عُقْبَٰهَا ﴿١٥﴾

ترتيبها ٩٢ — سُورَةُ اللَّيْلِ — آياتها ٢١

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلَّيْلِ إِذَا يَغْشَىٰ ﴿١﴾ وَٱلنَّهَارِ إِذَا تَجَلَّىٰ ﴿٢﴾ وَمَا خَلَقَ ٱلذَّكَرَ وَٱلْأُنثَىٰٓ ﴿٣﴾
إِنَّ سَعْيَكُمْ لَشَتَّىٰ ﴿٤﴾ فَأَمَّا مَنْ أَعْطَىٰ وَٱتَّقَىٰ ﴿٥﴾ وَصَدَّقَ بِٱلْحُسْنَىٰ ﴿٦﴾
فَسَنُيَسِّرُهُۥ لِلْيُسْرَىٰ ﴿٧﴾ وَأَمَّا مَنۢ بَخِلَ وَٱسْتَغْنَىٰ ﴿٨﴾ وَكَذَّبَ بِٱلْحُسْنَىٰ
﴿٩﴾ فَسَنُيَسِّرُهُۥ لِلْعُسْرَىٰ ﴿١٠﴾ وَمَا يُغْنِى عَنْهُ مَالُهُۥٓ إِذَا تَرَدَّىٰٓ ﴿١١﴾ إِنَّ عَلَيْنَا
لَلْهُدَىٰ ﴿١٢﴾ وَإِنَّ لَنَا لَلْءَاخِرَةَ وَٱلْأُولَىٰ ﴿١٣﴾ فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ ﴿١٤﴾

(2) And [by] the moon when it follows it
(3) And [by] the day when it displays it[1]
(4) And [by] the night when it covers [i.e., conceals] it
(5) And [by] the sky and He who constructed it
(6) And [by] the earth and He who spread it
(7) And [by] the soul and He who proportioned it[2]
(8) And inspired it [with discernment of] its wickedness and its righteousness,
(9) He has succeeded who purifies it,
(10) And he has failed who instills it [with corruption].
(11) Thamūd denied [their prophet] by reason of their transgression,
(12) When the most wretched of them was sent forth.[3]
(13) And the messenger of Allāh [i.e., Ṣāliḥ] said to them, "[Do not harm] the she-camel of Allāh or [prevent her from] her drink."
(14) But they denied him and hamstrung[4] her. So their Lord brought down upon them destruction for their sin and made it equal [upon all of them].
(15) And He does not fear the consequence thereof.[5]

(92) Sūrah al-Layl[6]

Bismillāhir-Raḥmānir-Raḥeem

(1) By the night when it covers[7]
(2) And [by] the day when it appears
(3) And [by] He who created the male and female,
(4) Indeed, your efforts are diverse.
(5) As for he who gives and fears Allāh
(6) And believes in the best [reward],
(7) We will ease him toward ease.
(8) But as for he who withholds and considers himself free of need
(9) And denies the best [reward],
(10) We will ease him toward difficulty.
(11) And what will his wealth avail him when he falls?[8]
(12) Indeed, [incumbent] upon Us is guidance.
(13) And indeed, to Us belongs the Hereafter and the first [life].
(14) So I have warned you of a Fire which is blazing.
(15) None will [enter to] burn therein except the most wretched one
(16) Who had denied and turned away.
(17) But the righteous one will avoid it -

---

[1] The earth. Also interpreted as the sun. The same applies to the following verse.
[2] i.e., balanced and refined it, creating in it sound tendencies and consciousness.

[3] To hamstring the she-camel which had been sent by Allāh as a sign to them.
[4] And then killed.
[5] Allāh is not asked about what He does, but His servants will be asked.
[6] *Al-Layl*: The Night.
[7] With darkness.
[8] i.e., when he dies or is destroyed. It can also mean when he falls into the Hellfire.

لَا يَصْلَىٰهَآ إِلَّا ٱلْأَشْقَى ﴿١٥﴾ ٱلَّذِى كَذَّبَ وَتَوَلَّىٰ ﴿١٦﴾ وَسَيُجَنَّبُهَا
ٱلْأَتْقَى ﴿١٧﴾ ٱلَّذِى يُؤْتِى مَالَهُۥ يَتَزَكَّىٰ ﴿١٨﴾ وَمَا لِأَحَدٍ عِندَهُۥ مِن
نِّعْمَةٍ تُجْزَىٰٓ ﴿١٩﴾ إِلَّا ٱبْتِغَآءَ وَجْهِ رَبِّهِ ٱلْأَعْلَىٰ ﴿٢٠﴾ وَلَسَوْفَ يَرْضَىٰ ﴿٢١﴾

ترتيبها ٩٣ — سُورَةُ الضُّحَىٰ — آياتها ١١

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلضُّحَىٰ ﴿١﴾ وَٱلَّيْلِ إِذَا سَجَىٰ ﴿٢﴾ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾
وَلَلْءَاخِرَةُ خَيْرٌ لَّكَ مِنَ ٱلْأُولَىٰ ﴿٤﴾ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ
فَتَرْضَىٰٓ ﴿٥﴾ أَلَمْ يَجِدْكَ يَتِيمًا فَـَٔاوَىٰ ﴿٦﴾ وَوَجَدَكَ ضَآلًّا
فَهَدَىٰ ﴿٧﴾ وَوَجَدَكَ عَآئِلًا فَأَغْنَىٰ ﴿٨﴾ فَأَمَّا ٱلْيَتِيمَ فَلَا تَقْهَرْ
﴿٩﴾ وَأَمَّا ٱلسَّآئِلَ فَلَا تَنْهَرْ ﴿١٠﴾ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

ترتيبها ٩٤ — سُورَةُ الشَّرْحِ — آياتها ٨

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾ وَوَضَعْنَا عَنكَ وِزْرَكَ ﴿٢﴾ ٱلَّذِىٓ
أَنقَضَ ظَهْرَكَ ﴿٣﴾ وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾ فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ
مَعَ ٱلْعُسْرِ يُسْرًا ﴿٦﴾ فَإِذَا فَرَغْتَ فَٱنصَبْ ﴿٧﴾ وَإِلَىٰ رَبِّكَ فَٱرْغَب ﴿٨﴾

18 [He] who gives [from] his wealth to purify himself

19 And not [giving] for anyone who has [done him] a favor to be rewarded [1]

20 But only seeking the countenance of his Lord, Most High.

21 And he is going to be satisfied.

(93) Sūrah adh-Dhuḥā[2]

Bismillāhir-Raḥmānir-Raḥeem

1 By the morning brightness

2 And [by] the night when it covers with darkness,[3]

3 Your Lord has not taken leave of you, [O Muḥammad], nor has He detested [you].

4 And the Hereafter is better for you than the first [life].

5 And your Lord is going to give you, and you will be satisfied.

6 Did He not find you an orphan and give [you] refuge?

7 And He found you lost and guided [you],

8 And He found you poor and made [you] self-sufficient.

9 So as for the orphan, do not oppress [him].

10 And as for the petitioner,[4] do not repel [him].

11 But as for the favor of your Lord, report [it].

(94) Sūrah ash-Sharḥ[5]

Bismillāhir-Raḥmānir-Raḥeem

1 Did We not expand for you, [O Muḥammad], your breast? [6]

2 And We removed from you your burden[7]

3 Which had weighed upon your back

4 And raised high for you your repute.

5 For indeed, with hardship [will be] ease [i.e., relief].

6 Indeed, with hardship [will be] ease.

7 So when you have finished [your duties], then stand up [for worship].

8 And to your Lord direct [your] longing.

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[1] i.e., without intending reciprocation for some benefit to himself.

[2] *Adh-Dhuḥā*: The Morning Brightness, i.e., the brightness or heat of the sun.

[3] And becomes still.

[4] Anyone who seeks aid or knowledge.

[5] *Ash-Sharḥ* or *al-Inshirāh*: Expansion.

[6] i.e., enlighten, assure and gladden your heart with guidance.

[7] By forgiving any errors which you may have committed previously or might commit consequently. "Burden" can also refer to the anxiety experienced by the Prophet ﷺ at the beginning of his mission.

سُورَةُ التِّينِ — ترتيبها ٩٥ — آياتها ٨

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالتِّينِ وَالزَّيْتُونِ ﴿١﴾ وَطُورِ سِينِينَ ﴿٢﴾ وَهَٰذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾
لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ
﴿٥﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾
فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ ﴿٧﴾ أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ﴿٨﴾

سُورَةُ الْعَلَقِ — ترتيبها ٩٦ — آياتها ١٩

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ
الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾ كَلَّا إِنَّ
الْإِنسَانَ لَيَطْغَىٰ ﴿٦﴾ أَن رَّآهُ اسْتَغْنَىٰ ﴿٧﴾ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ﴿٨﴾ أَرَأَيْتَ
الَّذِي يَنْهَىٰ ﴿٩﴾ عَبْدًا إِذَا صَلَّىٰ ﴿١٠﴾ أَرَأَيْتَ إِن كَانَ عَلَى الْهُدَىٰ ﴿١١﴾ أَوْ أَمَرَ
بِالتَّقْوَىٰ ﴿١٢﴾ أَرَأَيْتَ إِن كَذَّبَ وَتَوَلَّىٰ ﴿١٣﴾ أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ﴿١٤﴾ كَلَّا لَئِن
لَّمْ يَنتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ﴿١٦﴾ فَلْيَدْعُ نَادِيَهُ
﴿١٧﴾ سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾ كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ ۩ ﴿١٩﴾

(95) Sūrah at-Teen[1]

Bismillāhir-Raḥmānir-Raḥeem

(1) By the fig and the olive[2]
(2) And [by] Mount Sinai
(3) And [by] this secure city [i.e., Makkah],
(4) We have certainly created man in the best of stature;[3]
(5) Then We return him to the lowest of the low,[4]
(6) Except for those who believe and do righteous deeds, for they will have a reward uninterrupted.
(7) So what yet causes you to deny the Recompense?[5]
(8) Is not Allāh the most just of judges?

(96) Sūrah al-'alaq[6]

Bismillāhir-Raḥmānir-Raḥeem

(1) Recite in the name of your Lord who created -
(2) Created man from a clinging substance.
(3) Recite, and your Lord is the most Generous -
(4) Who taught by the pen -
(5) Taught man that which he knew not.
(6) No! [But] indeed, man transgresses
(7) Because he sees himself self-sufficient.
(8) Indeed, to your Lord is the return.
(9) Have you seen the one who forbids
(10) A servant when he prays?
(11) Have you seen if he is upon guidance
(12) Or enjoins righteousness?
(13) Have you seen if he denies and turns away -
(14) Does he not know that Allāh sees?
(15) No! If he does not desist, We will surely drag him by the forelock[7] -
(16) A lying, sinning forelock.
(17) Then let him call his associates;
(18) We will call the angels of Hell.[8]
(19) No! Do not obey him. But prostrate and draw near [to Allāh].

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[1] *At-Teen*: The Fig.
[2] Referring to the places known for their production, i.e., Damascus and Jerusalem, respectively. It could also refer to the fig and olive trees or to the fruits themselves.
[3] i.e., upright, symmetrical, and balanced in form and nature.
[4] This can refer to the depths of Hell, to decrepit old age or to immorality.
[5] More literally, "What makes you lie concerning it?"
[6] *Al-'Alaq*: The Clinging (or Suspended) Substance. The *sūrah* has also been called *Iqra'*, meaning "recite" or "read."
[7] It may also mean "slap him" or "blacken his face at the forelock."
[8] Those who push the wicked into the Fire.

(97) Sūrah al-Qadr[1]

Bismillāhir-Raḥmānir-Raḥeem

1 Indeed, We sent it [i.e., the Qur'ān] down during the Night of Decree.

2 And what can make you know what is the Night of Decree?

3 The Night of Decree is better than a thousand months.

4 The angels and the Spirit [i.e., Gabriel] descend therein by permission of their Lord for every matter.[2]

5 Peace it is[3] until the emergence of dawn.

(98) Sūrah al-Bayyinah[4]

Bismillāhir-Raḥmānir-Raḥeem

1 Those who disbelieved among the People of the Scripture and the polytheists were not to be parted [from misbelief][5] until there came to them clear evidence -

2 A Messenger from Allāh, reciting purified[6] scriptures

3 Within which are correct writings [i.e., rulings and laws].

4 Nor did those who were given the Scripture become divided[7] until after there had come to them clear evidence.

5 And they were not commanded except to worship Allāh, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakāh. And that is the correct religion.

6 Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures.

7 Indeed, they who have believed and done righteous deeds - those are the best of creatures.

8 Their reward with their Lord will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever, Allāh being pleased with them and they with Him. That is for whoever has feared his Lord.

سُورَةُ الْقَدْرِ — آياتها ٥ — ترتيبها ٩٧

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِنَّآ أَنزَلۡنَٰهُ فِي لَيۡلَةِ ٱلۡقَدۡرِ ١ وَمَآ أَدۡرَىٰكَ مَا لَيۡلَةُ ٱلۡقَدۡرِ ٢
لَيۡلَةُ ٱلۡقَدۡرِ خَيۡرٞ مِّنۡ أَلۡفِ شَهۡرٖ ٣ تَنَزَّلُ ٱلۡمَلَٰٓئِكَةُ وَٱلرُّوحُ
فِيهَا بِإِذۡنِ رَبِّهِم مِّن كُلِّ أَمۡرٖ ٤ سَلَٰمٌ هِيَ حَتَّىٰ مَطۡلَعِ ٱلۡفَجۡرِ ٥

سُورَةُ الْبَيِّنَةِ — آياتها ٨ — ترتيبها ٩٨

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

لَمۡ يَكُنِ ٱلَّذِينَ كَفَرُواْ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ وَٱلۡمُشۡرِكِينَ مُنفَكِّينَ
حَتَّىٰ تَأۡتِيَهُمُ ٱلۡبَيِّنَةُ ١ رَسُولٞ مِّنَ ٱللَّهِ يَتۡلُواْ صُحُفٗا مُّطَهَّرَةٗ ٢
فِيهَا كُتُبٞ قَيِّمَةٞ ٣ وَمَا تَفَرَّقَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ إِلَّا مِنۢ
بَعۡدِ مَا جَآءَتۡهُمُ ٱلۡبَيِّنَةُ ٤ وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ
لَهُ ٱلدِّينَ حُنَفَآءَ وَيُقِيمُواْ ٱلصَّلَوٰةَ وَيُؤۡتُواْ ٱلزَّكَوٰةَۚ وَذَٰلِكَ دِينُ
ٱلۡقَيِّمَةِ ٥ إِنَّ ٱلَّذِينَ كَفَرُواْ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ وَٱلۡمُشۡرِكِينَ
فِي نَارِ جَهَنَّمَ خَٰلِدِينَ فِيهَآۚ أُوْلَٰٓئِكَ هُمۡ شَرُّ ٱلۡبَرِيَّةِ ٦ إِنَّ
ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ أُوْلَٰٓئِكَ هُمۡ خَيۡرُ ٱلۡبَرِيَّةِ ٧

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[1] *Al-Qadr*: Apportioned Decree. Other meanings are "precise measurement, proportion, amount, capacity, extent or degree.

[2] Bringing the exact measures apportioned for everything by Allah in the course of the coming year.

[3] Upon the believers.

[4] *Al-Bayyinah*: Clear Evidence.

[5] i.e., from their erroneous beliefs and superstitions.

[6] i.e., containing no falsehood.

[7] Into sects and denominations.

جَزَآؤُهُمْ عِندَ رَبِّهِمْ جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ
فِيهَآ أَبَدًا ۖ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ ذَٰلِكَ لِمَنْ خَشِىَ رَبَّهُۥ ﴿٨﴾

ترتيبها ٩٩ — سُورَةُ الزَّلْزَلَةِ — آياتها ٨

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا ﴿١﴾ وَأَخْرَجَتِ ٱلْأَرْضُ أَثْقَالَهَا
﴿٢﴾ وَقَالَ ٱلْإِنسَٰنُ مَا لَهَا ﴿٣﴾ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾
بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٥﴾ يَوْمَئِذٍ يَصْدُرُ ٱلنَّاسُ أَشْتَاتًا
لِّيُرَوْا۟ أَعْمَٰلَهُمْ ﴿٦﴾ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا
يَرَهُۥ ﴿٧﴾ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ﴿٨﴾

ترتيبها ١٠٠ — سُورَةُ العَادِيَاتِ — آياتها ١١

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلْعَٰدِيَٰتِ ضَبْحًا ﴿١﴾ فَٱلْمُورِيَٰتِ قَدْحًا ﴿٢﴾ فَٱلْمُغِيرَٰتِ صُبْحًا
﴿٣﴾ فَأَثَرْنَ بِهِۦ نَقْعًا ﴿٤﴾ فَوَسَطْنَ بِهِۦ جَمْعًا ﴿٥﴾ إِنَّ ٱلْإِنسَٰنَ
لِرَبِّهِۦ لَكَنُودٌ ﴿٦﴾ وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾ وَإِنَّهُۥ لِحُبِّ
ٱلْخَيْرِ لَشَدِيدٌ ﴿٨﴾ ۞ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِى ٱلْقُبُورِ ﴿٩﴾

(99) Sūrah az-Zalzalah [1]

Bismillāhir-Raḥmānir-Raḥeem

1 When the earth is shaken with its [final] earthquake

2 And the earth discharges its burdens[2]

3 And man says,[3] "What is [wrong] with it?" -

4 That Day, it will report its news

5 Because your Lord has inspired [i.e., commanded] it.

6 That Day, the people will depart[4] separated [into categories] to be shown [the result of] their deeds.

7 So whoever does an atom's weight[5] of good will see it,

8 And whoever does an atom's weight of evil will see it.

(100) Sūrah al-'aadiyāt[6]

Bismillāhir-Raḥmānir-Raḥeem

1 By the racers, panting,[7]

2 And the producers of sparks [when] striking [8]

3 And the chargers at dawn,[9]

4 Stirring up thereby [clouds of] dust,

5 Arriving thereby in the center[10] collectively,

6 Indeed mankind, to his Lord, is ungrateful.

7 And indeed, he is to that a witness.[11]

8 And indeed he is, in love of wealth, intense.

9 But does he not know that when the contents of the graves are scattered

10 And that within the breasts is obtained,[12]

11 Indeed, their Lord with them, that Day, is [fully] Aware.

---

[1] *Az-Zalzalah*: The Earthquake.
[2] See verse 84:4.
[3] In terror and amazement.
[4] From the place of Judgement to their final abode. Another interpretation is "emerge separately" (from the graves).
[5] Or "the weight of a small ant."
[6] *Al-'Aadiyāt*: The Racers.
[7] i.e., the horses of those fighting for Allāh's cause as they race to attack the enemy.
[8] Their hoofs while galloping over rocky terrain.
[9] While the enemy is unaware.
[10] i.e., penetrating into the enemy ranks during a surprise attack.
[11] Through his speech and his actions.
[12] i.e., when all secrets are made known.

(101) Sūrah al-Qāri‘ah[1]

Bismillāhir-Raḥmānir-Raḥeem

1 The Striking Calamity -

2 What is the Striking Calamity?

3 And what can make you know what is the Striking Calamity?

4 It is the Day when people will be like moths, dispersed,[2]

5 And the mountains will be like wool, fluffed up.[3]

6 Then as for one whose scales are heavy [with good deeds],

7 He will be in a pleasant life.

8 But as for one whose scales are light,

9 His refuge[4] will be an abyss.[5]

10 And what can make you know what that is?

11 It is a Fire, intensely hot.

(102) Sūrah at-Takāthur [6]

Bismillāhir-Raḥmānir-Raḥeem

1 Competition in [worldly] increase diverts you

2 Until you visit the graveyards.[7]

3 No! You are going to know.

وَحُصِّلَ مَا فِي ٱلصُّدُورِ ١٠ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌۢ ١١

ترتيبها ١٠١ — سُورَةُ ٱلْقَارِعَةِ — آياتها ١١

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلْقَارِعَةُ ١ مَا ٱلْقَارِعَةُ ٢ وَمَآ أَدْرَىٰكَ مَا ٱلْقَارِعَةُ
٣ يَوْمَ يَكُونُ ٱلنَّاسُ كَٱلْفَرَاشِ ٱلْمَبْثُوثِ ٤
وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ٱلْمَنفُوشِ ٥ فَأَمَّا
مَن ثَقُلَتْ مَوَٰزِينُهُۥ ٦ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ
٧ وَأَمَّا مَنْ خَفَّتْ مَوَٰزِينُهُۥ ٨ فَأُمُّهُۥ هَاوِيَةٌ
٩ وَمَآ أَدْرَىٰكَ مَا هِيَهْ ١٠ نَارٌ حَامِيَةٌۢ ١١

ترتيبها ١٠٢ — سُورَةُ ٱلتَّكَاثُرِ — آياتها ٨

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

أَلْهَىٰكُمُ ٱلتَّكَاثُرُ ١ حَتَّىٰ زُرْتُمُ ٱلْمَقَابِرَ ٢ كَلَّا سَوْفَ
تَعْلَمُونَ ٣ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ٤ كَلَّا لَوْ تَعْلَمُونَ
عِلْمَ ٱلْيَقِينِ ٥ لَتَرَوُنَّ ٱلْجَحِيمَ ٦ ثُمَّ لَتَرَوُنَّهَا
عَيْنَ ٱلْيَقِينِ ٧ ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ ٨

4 Then, no! You are going to know.

5 No! If you only knew with knowledge of certainty...[8]

6 You will surely see the Hellfire.

7 Then you will surely see it with the eye of certainty.[9]

8 Then you will surely be asked that Day about pleasure.[10]

---

[1] *Al-Qāri‘ah*: That Which Strikes or The Sudden Calamity, another name for the Resurrection.

[2] The people will be as such after having been expelled from their graves.

[3] i.e., beginning to disintegrate.

[4] Literally, "mother" (a man's original refuge), which will envelop him as in an embrace.

[5] i.e., the pit of Hellfire.

[6] *At-Takāthur*: Competition in Increase.

[7] i.e., remain in them temporarily, meaning until the Day of Resurrection.

[8] The conclusion of this verse is estimated to be "...you would not have been distracted from preparing for the Hereafter."

[9] i.e., with actual eyesight.

[10] i.e., the comforts of worldly life and whether you were grateful to Allāh for His blessings.

ترتيبها ١٠٣ سُورَةُ العَصْرِ آياتها ٣

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَٱلۡعَصۡرِ ١ إِنَّ ٱلۡإِنسَٰنَ لَفِي خُسۡرٍ ٢ إِلَّا ٱلَّذِينَ ءَامَنُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَتَوَاصَوۡاْ بِٱلۡحَقِّ وَتَوَاصَوۡاْ بِٱلصَّبۡرِ ٣

ترتيبها ١٠٤ سُورَةُ الهُمَزَةِ آياتها ٩

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَيۡلٞ لِّكُلِّ هُمَزَةٖ لُّمَزَةٍ ١ ٱلَّذِي جَمَعَ مَالٗا وَعَدَّدَهُۥ ٢
يَحۡسَبُ أَنَّ مَالَهُۥٓ أَخۡلَدَهُۥ ٣ كَلَّاۖ لَيُنۢبَذَنَّ فِي ٱلۡحُطَمَةِ ٤
وَمَآ أَدۡرَىٰكَ مَا ٱلۡحُطَمَةُ ٥ نَارُ ٱللَّهِ ٱلۡمُوقَدَةُ ٦ ٱلَّتِي تَطَّلِعُ
عَلَى ٱلۡأَفۡـِٔدَةِ ٧ إِنَّهَا عَلَيۡهِم مُّؤۡصَدَةٞ ٨ فِي عَمَدٖ مُّمَدَّدَةِۭ ٩

ترتيبها ١٠٥ سُورَةُ الفِيلِ آياتها ٥

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

أَلَمۡ تَرَ كَيۡفَ فَعَلَ رَبُّكَ بِأَصۡحَٰبِ ٱلۡفِيلِ ١ أَلَمۡ يَجۡعَلۡ كَيۡدَهُمۡ
فِي تَضۡلِيلٖ ٢ وَأَرۡسَلَ عَلَيۡهِمۡ طَيۡرًا أَبَابِيلَ ٣ تَرۡمِيهِم
بِحِجَارَةٖ مِّن سِجِّيلٖ ٤ فَجَعَلَهُمۡ كَعَصۡفٖ مَّأۡكُولِۭ ٥

(103) Sūrah al-‘Aṣr [1]

Bismillāhir-Raḥmānir-Raḥeem

1 By time,[2]
2 Indeed, mankind is in loss,
3 Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.

(104) Sūrah al-Humazah [3]

Bismillāhir-Raḥmānir-Raḥeem

1 Woe to every scorner and mocker
2 Who collects wealth and [continuously] counts it.[4]
3 He thinks that his wealth will make him immortal.
4 No! He will surely be thrown into the Crusher.[5]
5 And what can make you know what is the Crusher?
6 It is the fire of Allāh, [eternally] fueled,
7 Which mounts directed at the hearts.[6]
8 Indeed, it [i.e., Hellfire] will be closed down upon them
9 In extended columns.[7]

(105) Sūrah al-Fīl [8]

Bismillāhir-Raḥmānir-Raḥeem

1 Have you not considered, [O Muḥammad], how your Lord dealt with the companions of the elephant?[9]
2 Did He not make their plan into misguidance?[10]
3 And He sent against them birds in flocks,
4 Striking them with stones of hard clay,
5 And He made them like eaten straw.[11]

---

[1] *Al-‘Aṣr*: Time.
[2] An oath in which Allāh swears by time throughout the ages.
[3] *Al-Humazah*: The Scorner.
[4] Rather than spending in the way of Allāh.
[5] i.e., Hellfire, which crushes and destroys all that enters it.
[6] Covering them and penetrating them.
[7] Interpreted to be either columns of fire or columns of iron to which are chained the inmates of Hell.
[8] *Al-Fīl*: The Elephant.
[9] i.e., the army under the command of Abrahah al-Ashram which was accompanied by a huge elephant and came with the intention of destroying the *Ka‘bah* at Makkah.
[10] Causing them to perish.
[11] i.e., husks which have been chewed by cattle. This event took place in the year of the Prophet's birth.

(106) Sūrah Quraysh[1]

Bismillāhir-Raḥmānir-Raḥeem

(1) For the accustomed security of the Quraysh [2] -

(2) Their accustomed security [in] the caravan of winter and summer [3] -

(3) Let them worship the Lord of this House,[4]

(4) Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear.

(107) Sūrah al-Mā‘ūn[5]

Bismillāhir-Raḥmānir-Raḥeem

(1) Have you seen the one who denies the Recompense?

(2) For that is the one who drives away the orphan

(3) And does not encourage the feeding of the poor.

(4) So woe to those who pray

(5) [But] who are heedless of their prayer [6] -

(6) Those who make show [of their deeds]

(7) And withhold [simple] assistance.

---

[1] *Quraysh*: (The tribe of) Quraysh.

[2] i.e., the honor and reputation Allāh had given them as guardians of the Holy *Ka‘bah,* which allowed them to travel without fear of being harmed.

[3] i.e., the trading caravans that traveled south in winter and north in summer.

[4] i.e., the *Ka‘bah.*

[5] *Al-Mā‘ūn*: Assistance.

[6] i.e., the hypocrites who are unconcerned if they miss prayers when no one sees them.

سُورَةُ قُرَيْشٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

لِإِيلَٰفِ قُرَيْشٍ ﴿١﴾ إِۦلَٰفِهِمْ رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ
﴿٢﴾ فَلْيَعْبُدُوا۟ رَبَّ هَٰذَا ٱلْبَيْتِ ﴿٣﴾ ٱلَّذِىٓ أَطْعَمَهُم
مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍۭ ﴿٤﴾

سُورَةُ ٱلْمَاعُونِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

أَرَءَيْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ ﴿١﴾ فَذَٰلِكَ ٱلَّذِى
يَدُعُّ ٱلْيَتِيمَ ﴿٢﴾ وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ﴿٣﴾
فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾ ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ
﴿٥﴾ ٱلَّذِينَ هُمْ يُرَآءُونَ ﴿٦﴾ وَيَمْنَعُونَ ٱلْمَاعُونَ ﴿٧﴾

سُورَةُ ٱلْكَوْثَرِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ﴿٢﴾
إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ ﴿٣﴾

(108) Sūrah al-Kawthar[7]

Bismillāhir-Raḥmānir-Raḥeem

(1) Indeed, We have granted you, [O Muḥammad], al-Kawthar.

(2) So pray to your Lord and offer sacrifice [to Him alone].

(3) Indeed, your enemy is the one cut off. [8]

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[7] *Al-Kawthar*: Literally, "the most abundant good." Also, a river in Paradise.

[8] From all good in this world and the Hereafter.

ترتيبها ١٠٩ — سُورَةُ الكَافِرُونَ — آياتها ٦

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

قُلۡ يَٰٓأَيُّهَا ٱلۡكَٰفِرُونَ ١ لَآ أَعۡبُدُ مَا تَعۡبُدُونَ ٢
وَلَآ أَنتُمۡ عَٰبِدُونَ مَآ أَعۡبُدُ ٣ وَلَآ أَنَا۠ عَابِدٞ مَّا عَبَدتُّمۡ ٤
وَلَآ أَنتُمۡ عَٰبِدُونَ مَآ أَعۡبُدُ ٥ لَكُمۡ دِينُكُمۡ وَلِيَ دِينِ ٦

ترتيبها ١١٠ — سُورَةُ النَّصۡرِ — آياتها ٣

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِذَا جَآءَ نَصۡرُ ٱللَّهِ وَٱلۡفَتۡحُ ١ وَرَأَيۡتَ ٱلنَّاسَ
يَدۡخُلُونَ فِي دِينِ ٱللَّهِ أَفۡوَاجٗا ٢ فَسَبِّحۡ بِحَمۡدِ رَبِّكَ
وَٱسۡتَغۡفِرۡهُۚ إِنَّهُۥ كَانَ تَوَّابَۢا ٣

ترتيبها ١١١ — سُورَةُ المَسَدِ — آياتها ٥

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

تَبَّتۡ يَدَآ أَبِي لَهَبٖ وَتَبَّ ١ مَآ أَغۡنَىٰ عَنۡهُ مَالُهُۥ وَمَا
كَسَبَ ٢ سَيَصۡلَىٰ نَارٗا ذَاتَ لَهَبٖ ٣ وَٱمۡرَأَتُهُۥ
حَمَّالَةَ ٱلۡحَطَبِ ٤ فِي جِيدِهَا حَبۡلٞ مِّن مَّسَدِۭ ٥

(109) Sūrah al-Kāfirūn [1]

Bismillāhir-Raḥmānir-Raheem

1 Say, "O disbelievers,

2 I do not worship what you worship.

3 Nor are you worshippers of what I worship.

4 Nor will I be a worshipper of what you worship.

5 Nor will you be worshippers of what I worship.

6 For you is your religion, and for me is my religion."

(110) Sūrah an-Naṣr [2]

Bismillāhir-Raḥmānir-Raheem

1 When the victory of Allāh has come and the conquest,[3]

2 And you see the people entering into the religion of Allāh in multitudes,

3 Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.

(111) Sūrah al-Masad[4]

Bismillāhir-Raḥmānir-Raheem

1 May the hands of Abū Lahab be ruined, and ruined is he.[5]

2 His wealth will not avail him or that which he gained.

3 He will [enter to] burn in a Fire of [blazing] flame

4 And his wife [as well] - the carrier of firewood.[6]

5 Around her neck is a rope of [twisted] fiber.

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[1] *Al-Kāfirūn*: The Disbelievers. The Prophet ﷺ mentioned that this *sūrah* is disassociation from *shirk* (worship of anything other than Allāh) for him who recites it. (Narrated by Aḥmad, Abū Dāwūd and at-Tirmidhī - *ḥasan*.)

[2] *An-Naṣr*: Victory.

[3] The conquest of Makkah.

[4] *Al-Masad*: Fiber. This *sūrah* is also known as *al-Lahab* (Flame).

[5] Abū Lahab (the Prophet's uncle), who was an enemy of Islām.

[6] She used to put thorns in the Prophet's path and slander him ﷺ. The word "firewood" was used by the Arabs to allude to slander and backbiting.

(112) Sūrah al-Ikhlāṣ [1]

Bismillāhir-Raḥmānir-Raḥeem

1 Say, "He is Allāh, [who is] One,[2]

2 Allāh, the Eternal Refuge.[3]

3 He neither begets nor is born,

4 Nor is there to Him any equivalent."

(113) Sūrah al-Falaq [4]

Bismillāhir-Raḥmānir-Raḥeem

1 Say, "I seek refuge in the Lord of daybreak

2 From the evil of that which He created

3 And from the evil of darkness when it settles

4 And from the evil of the blowers in knots[5]

5 And from the evil of an envier when he envies."

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[1] *Al-Ikhlāṣ*: Purification, i.e., the purification of faith - the *sūrah's* theme. In narrations by al-Bukhārī and Aḥmad, the Prophet ﷺ described this *sūrah* as being equivalent to one third of the Qur'ān.

[2] i.e., single, unique and indivisible.

[3] i.e., the one sought in times of difficulty and need, the one depended upon by all existence.

[4] *Al-Falaq*: Daybreak. This and the following *sūrah* were revealed together and are recited when seeking Allāh's protection from all kinds of evil.

[5] i.e., those who practice magic.

ترتيبها ١١٢ — سُورَةُ الإخلاص — آياتها ٤

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

قُلۡ هُوَ ٱللَّهُ أَحَدٌ ١ ٱللَّهُ ٱلصَّمَدُ ٢ لَمۡ يَلِدۡ
وَلَمۡ يُولَدۡ ٣ وَلَمۡ يَكُن لَّهُۥ كُفُوًا أَحَدُۢ ٤

ترتيبها ١١٣ — سُورَةُ الفلق — آياتها ٥

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

قُلۡ أَعُوذُ بِرَبِّ ٱلۡفَلَقِ ١ مِن شَرِّ مَا خَلَقَ ٢ وَمِن
شَرِّ غَاسِقٍ إِذَا وَقَبَ ٣ وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِي
ٱلۡعُقَدِ ٤ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ٥

ترتيبها ١١٤ — سُورَةُ الناس — آياتها ٦

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

قُلۡ أَعُوذُ بِرَبِّ ٱلنَّاسِ ١ مَلِكِ ٱلنَّاسِ ٢ إِلَٰهِ
ٱلنَّاسِ ٣ مِن شَرِّ ٱلۡوَسۡوَاسِ ٱلۡخَنَّاسِ ٤ ٱلَّذِي
يُوَسۡوِسُ فِي صُدُورِ ٱلنَّاسِ ٥
مِنَ ٱلۡجِنَّةِ وَٱلنَّاسِ ٦

(114) Sūrah an-Nās [6]

Bismillāhir-Raḥmānir-Raḥeem

1 Say, "I seek refuge in the Lord of mankind,

2 The Sovereign of mankind,

3 The God of mankind,

4 From the evil of the retreating whisperer[7] -

5 Who whispers [evil] into the breasts of mankind -

6 From among the jinn and mankind.

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[6] *An-Nās*: People or Mankind.

[7] i.e., a devil who makes evil suggestions to man but disappears when one remembers Allāh.

Crucial Questions in the Life of a Muslim

1 From where does a Muslim take his creed and faith? The Muslim takes his creed and faith from the Book of Allah [the Qur'an] and the authentic *Sunnah* of His Prophet (ﷺ), who does not speak of his own desire, rather [as Allah says]: ***"It is only revelation revealed."*** [53:4], These two sources should be understood according to the understanding of the companions (Sÿahÿaabah), and the righteous predecessors.

2 What should Muslims refer to in case they differ? Muslims must refer back to the Islamic law, since this is what was mentioned in the Book of Allah and the *Sunnah* of the Prophet (ﷺ). Allah (ﷻ) said: ***"…then if you differ in any matter, refer it to Allah and the Messenger,."*** [4:59]

The Prophet (ﷺ) said: ***"I have left two things among you which if you adhere to, you will never go astray: the Book of Allah and the Sunnah of His Prophet."*** (Ahmad)

3 Which of the sects will be the one that will be saved on the Day of Resurrection? The Prophet (ﷺ) said : *"My Ummah (nation) will split into seventy three sects, all of which will go to Hellfire, except for one."*

His companions asked: *"Which one is that O Messenger of Allah?"*

He replied: *"The one that will be upon the way of me and my companions."* (at-Tirmidhi) .

Thus the truth and the correct path is the way of the Prophet (ﷺ) and his companions (رضي الله عنهم). Therefore, if one wishes to be saved on the Day of Judgment and desires that one's deeds be accepted by Allah, one must adhere strictly to the way of the Prophet (ﷺ) and his companions (رضي الله عنهم) and avoid all innovations in religious matters.

4 What are the conditions for righteous deeds to be accepted? The conditions for righteous deeds to be accepted are as follows: **1)** Correct belief in Allah and maintaining *Tawḥeed*, as Allah does not accept any deed from one who commits *shirk*; **2)** Purity of intention, by doing good deeds for the sake of Allah alone; **3)**Following the example of the Prophet (ﷺ). The person should perform the deed in the exact manner explained by the Prophet (ﷺ). One should only worship Allah through those things specifically legislated in the religion.

If one of these three conditions is missing, then the deed is unacceptable. Allah (ﷻ) said: ***"And We shall turn to whatever deeds they did (in this life), and We shall make such deeds as floating dust scattered about."*** [25:23]

5 How many levels are there in the religion of Islam? There are three levels in the religion of Islam. *Islam, Iman and Ihsan.*

6 What is 'Islam', and how many pillars does it have? '*Islam*' is: Submission to Allah, by believing in *Tawḥeed*, Compliance to his orders, by obeying Him, Avoiding and absolving oneself from all forms of polytheism and idolatry, as well as those who commit them.

The pillars of Islam are five, as mentioned in the narration of the Prophet (ﷺ): ***"Islam is built on five [pillars]: To testify that none is rightfully worshipped but Allah and that Muḥammad is the Messenger of Allah (Laa Ilaaha Ill-Allah, Muḥammad-ur-Rasool-ullah), to establish the Salah (prayers), to offer the Zakaah (obligatory charity), to perform Ḥajj (pilgrimage to Mecca) and to fast the month of Ramadan."*** (al-Bukhari and Muslim)

7 What is '*Iman*', and how many pillars does it have? '*Iman*' is: Belief and conviction in the heart, Speech of the tongue. Action of the limbs.

Iman increases by performing good deeds and decreases by committing sins.

Allah (ﷻ) said : ***"Verily, We have sent you (O Muḥammad) as a witness, as a bearer of glad tidings, and as a warner."*** [48:8] , **The Prophet (ﷺ): said:** ***"Iman is seventy odd branches: the highest is to say that none has the right to be worshipped but Allah (Laa Ilaaha Ill-Allah), the lowest is to remove harm from the path; and modesty is a branch of Iman."*** (Muslim) , What supports this fact is the enthusiasm which a Muslim feels in seasons of good deeds [such as Ramadan and Ḥajj] and the slackening a Muslim feels upon committing sins. Allah (ﷻ) says : ***"Indeed good deeds do away with the evil ones."*** [11:114]

Iman has six pillars, as mentioned in the hadith of the Prophet (ﷺ) : ***"Iman is to believe in Allah, His angels, His Books, His Messengers, the Day of Judgment, and Qadar (Divine Measure) and what it brings of good or evil."*** (al-Bukhari)

8 What is the meaning of the phrase '*Laa Ilaaha Ill-Allah*'? This statement means to negate that any being other than Allah has the right to be worshipped, and to affirm that it is Allah (ﷻ) Alone who deserves worship.

9 Is Allah with us? Yes, Allah is with us with His perfect knowledge, His hearing, His seeing, His protection, His absolute comprehensiveness, His omnipotent power and His divine will. However, Allah Himself is not a part of His creation, and nothing of His creation can encompass Him.

10 Can Allah be seen by the eye sight? The Muslim scholars are in agreement (*ijmaa'*) that Allah cannot be seen in this life, but that the believers will see Him on the Day of Resurrection as well as in Paradise. Allah (ﷻ) said: ***"On that Day, some faces will beam (in brightness and beauty), looking at their Lord."*** [75:22-23]

11 What is the benefit of knowing Allah's Names and Attributes? The first obligation that Allah obligated upon the people is to know Allah (ﷻ). If they truly come to know Allah, they will worship Him as He deserves. Allah (ﷻ) said: ***"And know that there is none that is rightfully worshipped except Allah…"*** [47:190]

Bringing the expansive mercy of Allah to mind causes one to hope, remembering His characteristic of being severe in punishment for disobedience instigates fear, and acknowledging His characteristic of being the exclusive Bestower of Bounties creates a feeling of gratefulness. Therefore, what is meant by worshipping Allah through His Names and Attributes is that one learns them properly, understands their meanings, and acts accordingly.

There are some traits which are regarded as praiseworthy if they are found in a person, such as knowledge, mercy, and justice, while there are others which are blameworthy, such as divinity, and dominance, and pride. There are yet other praiseworthy traits which humans have been ordered to seek and acquire, but they are never to be attributed to Allah (ﷻ), such as servitude, being in a state of need, humility, solicitation and others similar to this. The most beloved human being to Allah is one who has traits which He loves, and the most hated one to Allah is one who has traits which He hates.

12 What are most beautiful the names of Allah? Allah (ﷻ) says: ***"And to Him belong the most beautiful names, so supplicate to Him with them…"*** [7:180]

The Prophet (ﷺ) said: ***"Allah has ninety-nine Names one hundred minus one, and whoever enumerates them will go to Paradise."*** (al-Bukhari and Muslim).

Whoever researches the Qur'an and the authentic *Sunnah* will enumerate them, as they are as follows:

Name	Meaning of the name
(ٱللَّهُ) Allah	The one to whom all acts of worship belong to, and He is the only one who deserves to be worshipped by all of His creation. They submit, surrender, bow and prostrate to Him, and all forms of worship are due to Him.
Ar-Raḥman (الرَّحْمَٰنُ)	The All-Comprehensive in Mercy, Beneficent, Benevolent: A name that indicates the great expansion of His mercy which is comprehensive for all of his creation. It is a name that is specific for Him and it's forbidden for anyone else to be
Ar-Raḥeem (الرَّحِيمُ)	The Most Merciful: The one who is merciful and forgives the believers in this life and the hereafter. He guided them to His worship and will honor them in the hereafter with paradise.
Al-'Afuwu (العَفُوُ)	The Pardoner, the Effacer of Sins: The one who removes the sins and overlooks them. He does not punish His servants even when they deserve to be punished.
Al-Ghafoor (الغَفُوْرُ)	The All Forgiving: The one who conceals the sins of His servants. He doesn't expose them or punish them for their sins.
Al-Ghaffaar (الغَفَّارُ)	The Most Forgiving: A name that indicates the great forgiveness of Allah for His servants, who ask for forgiveness.
Ar-Ra`oof (الرَّءوفُ)	The Compassionate; the All Pitying: This name is from compassion. It is the highest level of mercy. It is for all of the creation this life and only for the believers in the hereafter.
Al-Ḥaleem (الْحَلِيمُ)	The Forbearing; Relenting; Indulgent: The one who does not haste to punish his servants even though He is capable of doing so. He pardons them and forgives them for their sins if they ask for His forgiveness.
At-Tawwaab (التَّوَّابُ)	The One who Accepts those who repent: The one who guides whom He wishes from His servants to repent and accepts it from them.
As-Sitteer (السِّتِّيرُ)	The Concealer: The one who conceals the sins of His servants and does not expose then in front of His creation. He loves His servants to conceal their faults and the faults of others. He also likes them to cover their private parts.
Al-Ghani (الْغَنِيُّ)	The All Rich; the Entirely Independent, The Self-Sufficient: The one who does not need any of His creation. This is because He and His attributes are perfect. All of the creation is in need of Him, His favors and aid.
Al-Kareem (الْكَرِيمُ)	The Generous; Gracious; Noble: The one who gives plenty. He gives to whom He wills and what He wills whether they ask or not. He pardons people and conceals their faults.
Al-Akram (الأكْرَمُ)	The Most Noble; Generous: The one who is tremendously generous. There is no one similar to Him in that, and all good comes from Him. He rewards the believers in His favor. He does not hasten to punish those who turn away and He reckons them with justice.
Al-Wahhaab (الْوَهَّابُ)	The Giver; Bestower: The one who gives plenty without any return. He gives without any reason and provides without being asked.
Al-Jawaad (الْجَوَادُ)	The Generous Giver; Bestower of Good: The one who gives so much to His creation due to His generosity. The believers get the greater portion of His favors and generosity.
Al-Wadood (الْوَدُودُ)	The Loving: The one who loves His friends and becomes closer to them, by forgiving them and giving them His favors. He is pleased with them, accepts their deeds and places acceptance for them on earth.

Al-Mu'ti (الْمُعْطِي)	The Giver; Bestower: The one who gives whatever He wills of His treasures to whom He wills. His friends get the best portion of them. And He is the one who gave everything its form of creation.
Al-Waase' (الْوَاسِعُ)	The Vast; the All Encompassing; All Sufficient: The one who is Vast with respect to His attributes so that none can enumerate His praise. He is Vast in His grandeur and authority, Vast in bestowing His mercy and forgiveness and Vast in His good and favors.
Al-Muḥsin (الْمُحْسِنُ)	The Excellent; Good: The one who has great excellence with regard to His essence, names, attributes and actions. He created everything in a perfect manner and is good to His creation.
Ar-Raaziq (الرَّازِقُ)	The Provider; Sustainer: The one who provides for all of the creation. He decreed their provision before He created the world, and took the responsibility of their provision.
Ar-Razzaaq (الرَّزَّاقُ)	The Provider; Sustainer: A name that indicates His great provision for His creatures. He provides for them before they even ask Him. He even provides for them while they disobey Him.
Al-Lateef (اللطِيفُ)	The Subtle; the Kind: The one who knows even the small and detailed matters. Nothing is hidden from Him. He gives His servants good and beneficial things through ways they don't expect.
Al-Khabeer (الْخَبِيْرُ)	The All Aware: The one whose knowledge encompasses the hidden and inward things just like the outward ones.
Al-Fattaaḥ (الْفَتَّاحُ)	The Opener: The one who opens what He wills of the treasures of His dominion, mercy and provision. He does it in accordance to His knowledge and wisdom.
Al-Aleem (الْعَلِيمُ)	The All Knowing; the Omniscient: The one whose knowledge encompasses the outward and hidden matters, the open and secret, the past, present and future. Nothing is hidden from Him.
Al-Barr (الْبَرُّ)	The Most Kind and Righteous: The one who is vast in bestowing good upon His creation. He gives, none can enumerate His favors. He fulfills His promises, pardons His servants, protects and supports them. He accepts the little from them and makes it grow.
Al-Ḥakeem (الْحَكِيمُ)	The Wise: The one who puts things in there right place. There are no mistakes or imperfections in His arrangement.
Al-Ḥakam (الْحَكَمُ)	The Judge; The Ruler; The Legislator: The one who judges between His creation with justice and does not oppress anyone. He sent down His book to rule between people.
Ash-Shaakir (الشَّاكِرُ)	The Bestower of the Reward for Good; Grateful; Thankful: The one who praises those who obey Him. He rewards them for doing good deeds even if they were not much. He rewards those who are grateful for His favors by giving them more in this life and rewarding them in the hereafter.
Ash-Shakoor (الشَّكُورُ)	The Grateful; The Thankful; The Appreciative: The one who makes the small quantity of actions grows, and multiplies His servants' reward. He appreciates His servants by rewarding them for thanking Him and accepting their acts of worship.
Al-Jameel (الْجَمِيلُ)	The Beautiful: The one who is beautiful with regards to His essence, names, attributes and actions. And any beauty in His creation is from Him.
Al-Majeed (الْمَجِيدُ)	The Majestic; Glorious: His is the pride, honor, might and loftiness in the heavens and earth.

Al-Waliy (الْولِيُّ)	The Protecting Friend; Patron and Helper: The one who looks over the affairs of His creation and arranges His dominion. He is the helper and supporter of His friends.
Al-Ḥameed (الْحَمِيدُ)	The All Praiseworthy: The one who is praised for His names, attributes, and actions. He is to the one be thankful to in times of ease and times of hardship. He is the one who always deserves to be thanked due to His perfect attributes.
Al-Maula (الْمَوْلَى)	The Protecting Friend; Patron, and Helper: The one who is the Lord, King, Master, supporter and helper of His friends.
An-Naseer (النَّصِيْرُ)	The Giver of Aid: The one who assists with victory whom He wills. No one can defeat whom He assists and no one can help whom He abandons.
As- Samee' (السَّمِيعُ)	The All Hearing: The one whose hearing encompasses all that which is secret or public, rather all sounds regardless of whether they were great or minute. And He is the one who answers those who call upon Him.
Al-Baseer (الْبَصِيرُ)	The All Seeing: The one whose sight encompasses everything in the visible or unseen world, whether it is hidden or apparent, and whether it is great or minute.
Ash-Shaheed (الشَّهِيدُ)	The Witness; Testifier: The one who looks over His creation. He witnessed for Himself that none has the right to be worshipped except Him and that He maintains (His creation) with justice. He witnesses for the believers, His angels and messengers that they are truthful in their belief if they worship Him alone.
Al-Raqeeb (الرَّقِيبُ)	The Watchful: The one who watches over His servants, enumerates their deeds. Not a glance or a thought passes without Him knowing.
Ar-Rafeeq (الرَّفِيْقُ)	the Gentle; Companion; Friend: The one who is compassionate with respect to His actions. He, the Exalted, is patient and gradually creates and orders. He treats His servants with kindness and leniency, for He doesn't burden them with what they can't bear. He, the Exalted, loves His kind servants.
Al-Qareeb (القَرِيْبُ)	The Close One: The one who is close to everyone with respect to His knowledge and power. He is close to His believing servants with respect to His kindness and mercy. With all of this He is still above His throne and doesn't mix with His creation.
Al-Mujeeb (الْمُجِيْبُ)	The Answerer: The one who answers the supplication of those who call on Him in accordance to His knowledge and wisdom.
Al-Muqeet (الْمُقِيْتُ)	The Nourisher: The one who created the provisions and took the responsibility of delivering them to His creation. He preserves the provisions and actions of His servants without any decrease.
Al-Ḥaseeb (الْحَسِيبُ)	The Reckoner; the one who is Sufficient: The one who is sufficient for His servants in everything that worries them from the matters of this world or the hereafter. The believers get the most of His support, and He will call them to account of what they did in this world.
Al-Mu`min (الْمُؤْمِنُ)	The Bestower of Security; Guarantor: He is the one who confirmed the truthfulness of His messengers and their followers by testifying to their truthfulness and giving them proofs for it. All security in this life and the hereafter is from Him. He will secure the believers from being oppressed, punished or terrified on the Day of Judgment.
Al-Mannaan (الْمَنَّانُ)	The Gracious; Benefactor: The one who gives and provides much. He gives so much good to His creation.
At-Ṭayyib (الطَّيِّبُ)	The Good and Pure: The one who is pure and free from all imperfections and faults. He is perfect in all aspects and does so much good for His creation. He only accepts from their actions and charity what's good, permissible and sincere for Him.

Ash-Shaafiy (الشَّافِي)	The Curer; Granter of Health**:** The one who cures the hearts and bodies from their sicknesses. There are no medications in the hands of His servants except what He made possible for them. As for the cure it is only in His hands**.**
Al-Ḥafeež (الْحَفِيظ)	The Protector; Preserver; Guardian**:** The one who protects and preserves His believers and their actions out of His kindness. He protects and looks after His creatures with His power.
Al-Wakeel (الْوَكِيلُ)	The Trustee; Dependable; Trustworthy**:** The one who took the responsibly to arrange the affairs of the worlds. He is responsible for bringing His creation into existence and providing for them. The believers rely on Him before they do anything. They ask for His help when they seek wealth, and thank Him after being successful. And they are satisfied of what He gives them after testing them.
Al-Khallaaq (الْخَلاَّقُ)	The One Who Creates**:** A name that indicates that Allah creates abundantly. He, the Exalted, continues to create and still has this great description.
Al-Khaaleq (الْخَالِقُ)	The Creator**:** The one who created all of the creation in a manner that never happened before.
Al-Bari` (الْبَارِئُ)	The Originator; Maker**:** The one who brought into existence what He decreed and chose from His creation.
Al-Muṣawwir (الْمُصَوِّرُ)	The Fashioner of Forms and Shapes; Shaper**:** The one who shaped His creation the way He chose in accordance to His knowledge, wisdom and mercy**.**
Ar-Rabb (الرَّبُّ)	The Lord; Master**:** The one who brings up His creatures with His favors little by little. He nurtures His friends with what rectifies their hearts. He is the Creator, Owner and Master.
Al-'Ažeem (الْعَظِيمُ)	The Most Magnificent**:** The one who is greater than anything with regard to His essence, names and attributes. This is why it is an obligation upon all of the creation to exalt and glorify Him. They must glorify His orders and prohibitions.
Al-Qaahir (الْقَاهِرُ)	The Dominant; Irresistible**:** The one who humiliated His servants, enslaved His creation and is High above them. The Irresistible, who all people submit to and all faces will be humble before.
Al-Qahhaar (الْقَهَّارُ)	The All Compelling; the Conqueror; Subduer**:** It is similar to *Al-Qaahir* but has a stronger meaning.
Al-Muhaymin (الْمُهَيْمِنُ)	The Guardian; Preserver; Ever Watching**:** The one who is the Sustainer, the one who looks after everything, preserves and encompasses it.
Al-'Azeez (الْعَزِيزُ)	The Almighty**:** All aspects of might and honor belong to Him. Might of strength, no one can overcome Him. Might of prevention, He does not need anyone. Might of conquest and compel, nothing moves without His permission**.**
Al-Jabbar (الْجَبَّارُ)	The Compeller; the Restorer**:** The one whose will is implemented. All of the creation is under His power, submitted to His greatness and follow His rulings. He cures the broken hearts, enriches the poor, makes hardships easy and cures the sick.
Al-Mutakabbir (الْمُتَكَبِّرُ)	The Majestic in His Greatness; Supreme**:** The one who is Great, and above all imperfections, evil and oppressing of His servants. He compels His proud servants. He is described of being Supreme, and whoever claims to be so will be punished and broken.
Al-Kabeer (الْكَبِيرُ)	The Great**:** The one who is Great with respect to His essence, attributes and actions. Nothing is greater than Him and everything other than Him is small with respect to His greatness and loftiness.

Al-Hayiy (الْحَيِـيُّ)	The Modest: The one who is Modest in a manner befitting Him. His modesty is a modesty of generosity, goodness and majesty.
Al-Hayy (الْحَيُّ)	The Eternally Living: The one who has a complete and ongoing life, which has no beginning neither does it have an ending. Any life that exists is from the effect of His life.
Al-Qayyoom (القَيُّومُ)	The Self Subsisting; Sustainer of All: The one who is Self -Subsisting and is not in need of His creation. He is the Sustainer of everything that's in the heavens and earth, and all of them need Him.
Al-Waarith (الوَارِثُ)	The Heir; the Inheritor of All: The one who remains after the creatures perish. Everything goes back to Him after there inhabitants perish. Everything in our hands is a trust that will go back one day to Allah, the owner of it.
Ad-Dayyaan (الدَّيَّانُ)	The Dominant; King: The one that the creation has surrendered and submitted to. He rewards His servants for their actions. If they are good He multiplies them, and if they are bad He punishes them or pardons them.
Al-Malik (الْمَلِكُ)	The King; The Sovereign: The one who directs the affairs to do with His command, prohibition and conquest. He manages the affairs of His creation by His commands and actions. None has any favor over Him for establishing His dominion or managing it.
Al-Maalik (الْمَالِكُ)	The Owner; Master: The one who deserved to own His dominion from the beginning. To Him belonged everything when He first created, for their was not anyone except Him. And everything will belong to Him at the end when everything perishes.
Al-Maleek (الْمَلِيكُ)	The Owner; Master: An attribute that indicates His unrestricted ownership. Its meaning is greater than *al-Maalik*.
As-Subbooh (السُّبُّوحُ)	The Glorious: The one who is far removed from every fault and imperfection, for His attributes and beauty are in the most perfect manner.
Al-Quddoos (الْقُدُّوسُ)	The Most Holy and Exalted: The one who is free and pure from all imperfections and defects in all aspects, for He is the only one who is described with the most perfect descriptions. Nothing can be compared to Him.
As-Salam (السَّلامُ)	The Peace and Blessing; Giver of Peace and Security: The one who is free from every deficient or blame with respect to His essence, names, attributes and actions. Any peace in this world or the hereafter is from Him.
Al-Haqq (الْحَقُّ)	The Truth; the Reality: The one who there is no doubt about Him, not in His names and attributes, nor in His Oneness. None other than Him deserves to be worshipped.
Al-Mubeen (الْمُبِينُ)	The Clear and Self Evident: The one whose oneness, wisdom and mercy are clear. He made the way of guidance clear for His servants to follow, and made the ways of darkness clear for them to avoid.
Al-Qawiy (القَوِيُّ)	The Most Powerful; Strong: The one who has the greatest power with complete will.
Al-Mateen (الْمَتِينُ)	The Firm; Strong; Steadfast: The one who is great in His power and ability. He is not subjected to any tiredness or hardship after His actions.
Al-Qaadir (الْقَادِرُ)	The All Able: The one who is capable of doing anything. Nothing in the heaving or on earth can cause failure for Him, and He decreed everything.
Al-Qadeer (الْقَدِيرُ)	The Capable; the Able: It is similar to "*Al-Qaadir*" except that it's more praiseworthy of Allah.
Al-Muqtadir (الْمُقْتَدِرُ)	The All Determiner; Dominant: A name that indicates the extreme ability of Allah to bring into being and create what He decreed, in accordance to His previous knowledge.

Al-'Ali (العَلِيُّ), Al-A'ala (الأَعْلَى)	The Most High and Exalted: The one who highness in status, power and essence belongs to Him. Everything is under His control and authority, and nothing is ever above Him.
Al-Muta'aal (الْمُتَعَالُ)	The Self-Exalted: The one who everyone submitted to His transcendent. Nothing at all is above Him. Rather everything is under His might and authority.
Al-Muqaddim (الْمُقَدِّمُ)	The Expediter; The one who brings forward: The one who forwards things and put them in there right place in accordance to His will and wisdom. He prefers some of His creation over others in accordance to His knowledge and out of His grace.
Al-Mu'akhkhir (الْمُؤَخِّرُ)	The Delayer; The one who holds back: The one who puts things in there correct place. He forwards what He wills and holds back what He wills in accordance to His wisdom. He holds back from punishing His servants that they may return to Him and repent.
Al-Musa'ir (الْمُسَعِّرُ)	The One Who Determines the Values: The one who increases the value of thing, its status and effect, or decreases it. The value of things might raise or lower in accordance to His wisdom and knowledge.
Al-Qaabid (الْقَابِضُ)	The Restrainer; Constrictor; Restrictor; Taker: The one who takes the souls and holds back the provision from whom He wills. All of this is in accordance to His wisdom as a test for people.
Al-Baasit (الْبَاسِطُ)	The Expander; Munificent; Magnanimous: The one who provides to whom He wills of His servants due to His generosity and mercy. He does that to test them in accordance to His wisdom. He opens His hands for His servants to repent.
Al-Awwal (الأَوَّلُ)	The First: The one who nothing was before Him. All the creation came into existence, by Him creating them. There is no beginning for His existence.
Al-Aakher (الآخِرُ)	The Final; the Last: The one who nothing is after Him. He will remain and everything on the earth will perish and then go back to Him. There is no ending to His existence.
Až-Žahir (الظَّاهِرُ)	The Manifest; the All Victorious: The one who is High above everything, nothing is higher than Him. He has control over everything and encompasses it.
Al-Baatin (الْبَاطِنُ)	The Hidden: The one who nothing is beyond Him. He is Close and can't be seen from His creation in this world.
Al-Witr (الْوِتْرُ)	The One: The one who deservers to be worshipped alone without any associates. Nothing is similar to Him.
As-Sayyid (السَّيِّدُ)	The Master; Owner; Noble: The one who has complete ownership of His creatures. He is their Lord and Owner, and they are His creatures and servants.
As-Ṣamad (الصَّمَدُ)	The Perfect in Everything; the Self Sufficient; the Eternally Besought of All; the Everlasting: The one who is the Master in the most perfect manner. The whole of the creation rely on Him with regards to their needs, due to their great need of Him. He feeds and He is not fed.
Al-Waahid (الْوَاحِدُ), Al-Aḥad (الأَحَدُ)	The One; Singular: The one who is singled out with all aspects of perfection such as nothing else shares with Him in these, and no one is similar to Him. This necessitates that He is to be worshipped alone without any one.
Al-Ilah (الإِلَهُ)	The One Who deserves all Worship: The one who truly should be worshipped, and the only one who deserves to be worshipped alone without anyone else.

There are three levels of Enumerating them: 1) To count and know them and their expressions. **2)** To understand their meanings and that which they indicate. For example, knowing that Allah is *Al-Hakeem* (the Wise) entails that the Muslim resigns all his affairs to Allah, since it is all according to His wisdom. Similarly, knowing that Allah is *Al-Quddoos* (the Holy) entails that the Muslim believes that Allah is free from all imperfections. **3)** To call on Allah by them, and that is of two types: **a)** Glorifying and worshipping Allah in accordance to these names. **b)** Supplicating to Allah and asking Him by them.

13 What is the difference between the Names of Allah and His Attributes? The Names of Allah and His Attributes both share the trait that it is allowed to seek refuge and to swear oaths by them, but there are some important differences between them, **some of which are as follows: A.** It is allowed to supplicate to Allah using one of His Names, or name oneself "the slave of" one of His Names, but this is not allowed with his Attributes. Thus, one may call himself *Abd al-Kareem* (the slave of the Most Generous) but not *Abd al-Karam* (slave of Generosity), and one may supplicate "O Most Generous (Kareem)!" but not "O *Karam* (Generosity) of Allah!" **B.** One may derive Attributes from Allah's Names, but one may not derive names from his Attributes. Thus one may derive the Attribute '*rahmah*' (mercy) from His Name '*Ar-Rahman*' (The Merciful), but not the name '*al-mustawi*' (The One who Rises Over) from His Attribute of '*al-istiwaa*' (Rising Over)[1]. **C.** One may not derive Names from the actions of Allah. Thus, one may not say that one of the names of Allah is *al-ghaađib* (the Angry) based on the fact that Allah becomes angry. One may, however, derive Attributes from His actions, and thus affirm that one of the Attributes of Allah is *Ghadab* (anger) due to the fact that He becomes angry.

14 What is belief in the Angels? Belief in the angels means to believe with firm conviction that they exist, and that Allah (ﷻ) created them in order to worship Him and carry out His commands, as He said: ***"…they are honored servants. They cannot precede Him in word, and they act by His command."*** [21:26-27]

Belief in Angels includes: 1) believing in their existence; **2)** believing in all those who have been named to us like *Jibreel* (Gabriel); **3)** believing in all what we have been told about their attributes, such as their mighty creation; **4)** believing in all what we have been told about their particular duties and activities, such as the Angel of Death.

15 What is the Qur'an? The Qur'an is the word of Allah (ﷻ), the recitation of which is an act of worship. He actually spoke it as it is, with its letters and sounds which *Jibreel* (عليه السلام) heard from Him and then conveyed to the Prophet Muḥammad (ﷺ). Similarly, all divinely revealed books are the words of Allah.[2]

[1] Allah mentions in the Quran that He 'rose over' the Throne after creating the Heavens and the Earth in six days.

[2] When we say this, we of course mean the actual Books that were revealed from Allah such as the original Torah, *Zaboor* (Psalms), *Injeel* (Gospel) and not the corrupted scriptures existent now.

16 **Can we suffice with the Qur'an without need of the *Sunnah* of the Prophet Muḥammad (ﷺ)?** This is not allowed, as we were commanded in the Qur'an to follow the *Sunnah* of the Prophet (ﷺ). Allah said: ***"And whatever the Messenger has given you, take; and whatever he has forbidden you, refrain from it…"*** [59:7]
The *Sunnah* was revealed to the Messenger as an explanation of the Qur'an, and one cannot know the details of the religion, such as the method of prayer and fasting, without the *Sunnah*. The Prophet (ﷺ) said: ***"Indeed I have been given the Qur'an and along with it something similar (the Sunnah). Indeed it is feared that [a day will come when a] man whose stomach will be full, resting on his couch, says: 'Take this Qur'an only. Make lawful what you find in it from the lawful, and prohibit what you find in it from the unlawful'."*** (Ahmad and Abu Dawud) [1]

17 **What is belief in the Messengers?** Belief in the Messengers is to have firm conviction that Allah sent Messengers to every people from their own kind [tribe, nation, etc.], calling them to worship Allah alone without partner, and to disbelieve in idolatry and worshipping others.

Also, it is to believe that they all are truthful, reliable (trustworthy), rightly guided, noble, righteous and dutiful, pious, honest and that they guide others to the right path.

One must also believe that all God's Messengers fulfilled their missions of conveying the message, that they are the best of the creation, and that they never committed *shirk* with Allah from the time of their birth until their death.

18 **What are the types of intercession which will take place on the Day of Resurrection?** There are many types of intercession on the Day of Resurrection, the most magnificent being the Greater Intercession, when all people will stand for fifty thousand years waiting to be judged.

In this type of intercession, the Prophet Muḥammad (ﷺ) will intercede for them and ask Allah to let the judgment begin. This intercession is a privilege exclusively granted to our leader, Prophet Muḥammad (ﷺ), and this is what is meant by 'the praiseworthy rank' ('*al-Maqam al-Maḥmood*'), which has been promised to him.[2]

A second type of intercession is the opening of the gate of Paradise. The first person who will ask that it be opened is our Prophet Muḥammad (ﷺ) [who will enter it first], and the first nation to enter will be his nation.

A third type is the intercession on behalf of certain groups of people who were ordered to be taken to Hellfire, that they do not enter it.

A fourth type is the intercession on behalf of the disobedient monotheists (*Muwaḥḥideen*) who entered the Hellfire, to be removed from it.

The Qur'an has been protected from any tampering and corruptions, and it remains in its original pure form as revealed by Allah to the Angel Gabriel, who transmitted it to the Prophet Muḥammad (ﷺ).

[1] The meaning of this and other texts in this regard is that the Sunnah legislates just as the Qur'an .

[2] This is also 'the praiseworthy rank' ('*al-Maqam al-Mahmood*') which we mention in the supplication recited after the adhaan.

A fifth type is the intercession for raising the degrees of certain people of Paradise.

The third, fourth and fifth types of intercession are not exclusive to our Prophet Muḥammad, but he is the first to whom they will be granted. Following him will be the other Prophets, Angels, righteous and martyrs.

A sixth is the intercession for certain groups of people to enter Paradise without being judged.

A seventh type will be to lessen the punishment [in Hellfire] of certain disbelievers. Specifically, this is the intercession of our Prophet (ﷺ) for his uncle Abu Talib.

Then, by the Grace and Mercy of Allah and without any intercession, countless numbers of people only known to Allah who died believing in monotheism (*Tawḥeed*) will be ordered to be taken out from the Hellfire and placed in Paradise.

19 Is it allowed to seek the aid and intercession of those who are still alive?

Yes it is allowed, and Islam has encouraged Muslims to help others, as Allah (سبحانه وتعالى) said: ***"And cooperate in righteousness and piety."*** [6:2] .

The Prophet (ﷺ) said: ***"Allah helps the Muslim as long as he helps his brothers."***(Muslim).

As for intercession, its reward is great. What is meant by intercession is that one acts as a mediator. Allah said: ***"Whoever intercedes for a good cause will have a share as reward there from…"*** [4:85]

The Prophet (ﷺ) said: ***"Intercede and you will receive reward."*** (al-Bukhari)

However, there are certain conditions which must be met for this type of intercession to be allowed: **1)** The person from whom intercession is sought must be alive, since asking it from the dead is supplicating to them, and they can not hear your supplication. Allah (عز وجل) said: ***"And those, whom you invoke or call upon instead of Him, own not even a Qitmir (the thin membrane over the date-stone). If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you."*** [35:13-14]. How can one supplicate to one who is dead, while the dead themselves are in need of the supplications of the living! The dead no longer have the opportunity to do any deeds nor be rewarded, except for that reward that continues to reach them through the supplication of the living among other things. The Prophet (ﷺ), said: ***"When a person dies his deeds are cut off except for three: ongoing charity, knowledge that continues to benefit, and a righteous child that supplicates for him"*** (Muslim) **2)** The language used in the intercession should be comprehensible. **3)** The person from whom intercession is sought must be present.[1] **4)** The thing which is being sought must be within the capabilities of the intercessor. **5)** It should be limited to

[1] The person from whom intercession is sought must be addressed through a known means of communication, such as talking or writing to him.

worldly matters. **6)** It should be limited to permissible matters that do not contain harm.

20 **How many types of "*Tawassul*" (seeking near approach to Allah) are there?** There are two types of *Tawassul*, permissible and impermissible. The permissible type of *Tawassul* is of three forms: **1)** Invoking Allah by mentioning His Names and Attributes. **2)** Invoking Allah by mentioning one's good deeds, as the three people who were trapped in the cave did. **3)** Seeking the supplication of a pious Muslim who is alive and present, from whom it is hoped that his supplication will be accepted.

The impermissible type of *Tawassul* is two types: **1)** To ask Allah by the '*Jaah*' (rank and status) of the Prophet (ﷺ), or some '*wali*' (saint or pious person), like when it is said: "O Allah, I ask you by the status of the Prophet (ﷺ), or by the status of Hussein (رضي الله عنه), and similar supplications. There is no doubt that the status of the Prophet (ﷺ) with Allah is indeed great, as is the status of the pious. Nevertheless, the companions, who were the most sincerely keen to seek all means of performing good acts, did not seek *Tawassul* in supplicating to Allah by means of the Prophet (ﷺ) when they were suffering from a drought, even though his grave was in their vicinity. Rather, they sought *Tawassul* by seeking the supplication of Al-Abbas (رضي الله عنه) [while he was alive].[1] **2)** To ask Allah to provide one's need by swearing an oath in the name of the Prophet (ﷺ) or a *Wali* (saint or pious person), like to say for example: "O Allah! I ask you by Abdul-Qadir Jailani[2]," or "by the right of Prophet Muḥammad." This is not allowed, since making an oath in the name of one of the creations[3] in order to implore another creation is not allowed. It is even more prohibited if the oath is made in the name of a creation imploring Allah. Moreover, people's obedience to Allah does not impose any rights for them upon Allah.

21 **What is belief in the Last Day?** Belief in the Last Day is to have firm conviction that the last day will certainly come, as well as belief in all that occurs after death, such as: trials of the grave, its pleasure and punishment; the blowing of the trumpet; the resurrection of all humanity and standing before their Lord, the spreading of the scrolls of their deeds; the setting up of the scales [which measure deeds] ; the bridge [over Hellfire which all must cross] ; the Reservoir [from which the followers of the Prophet (ﷺ) will drink] ; the intercession [of the Prophet for creation and his nation] ; and then proceeding to either the Paradise or the Hellfire.

22 **What are the major signs of the Greater Hour (immediately prior to Resurrection Day)?** The Prophet (ﷺ) said: ***"It will not come until you see ten signs, and then he mentioned: 1) the smoke, 2) the Dajjal (Antichrist), 3) the***

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[1] Reference is made to the narration of al-Bukhari of the saying of Omar (رضي الله عنه): *"O Allah! We used to seek tawassul by means of our Prophet [while he was alive], and You would then send rain upon us; now we seek tawassul of our Prophet's uncle as a means to You, therefore send rain upon us!"*

[2] Or anyone else. Abdur-Qadir Jailani was a scholar known for his piety.

[3] Such as saying, "By my mother!" or "By the stars!" or "By my honor!"

Beast,* 4) *the rising of the sun from the west,* 5) *the descent of Jesus son of Mary* (عليه السلام), 6)*Ya'jooj and Ma'jooj (Gog and Magog),* 7) *the land-sliding in three places: one in the east, one in the west and one in the Arabian Peninsula,* 8) *and the last of which will be a fire emerging from Yemen, and will drive the people to their gathering place." (Muslim).

23 **What is the greatest trial to befall humanity?** The Prophet (صلى الله عليه وآله وسلم) said : ***"From the time of the creation of Adam until the Hour arrives, there will never be a greater trial than that of the Dajjal (Antichrist)."*** (Muslim)

He is a human man that will appear at the end of time. The word "*Kafir*" (disbeliever) is written between his eyes which would be readable to every believer. He is one-eyed, his right eye looking like a floating grape. He will first claim righteousness, then prophethood, then divinity. He will come to certain people and call them, and they will deny him and reject his claim. Their wealth will follow him and they will wake up in the morning and find nothing left with them. He will call others and they will answer his call and say that he is truthful. He will command the sky to rain and command the ground to bring forth its vegetation, and it will. He will come with water and fire: his water is fire and his fire is water.

A believer should seek refuge in Allah from this trial at the end of every prayer and read upon him the opening verses of *Surah al-Kahf* if he is alive to see this trial. He should seek to avoid meeting him, fearing this trial, since the Prophet (صلى الله عليه وآله وسلم) commanded us to do so: ***"Whoever hears of the Dajjal should keep distant from him. By Allah, a man will come to him thinking himself to be a believer, but will end up following him due to the great doubts he will create."*** (Abu Dawud)

The *Dajjal* will remain on earth for forty days: a day which will be like a year, a day like a month, a day like a week, and the remaining days like normal days. He will also wander every place on earth except for Makkah and Medina, then Jesus (عليه السلام), will descend and kill him.

24 **Are Paradise and Hellfire in existence now?** Yes they are. Paradise and Hellfire were both created by Allah before mankind. Paradise and Hellfire are everlasting and they will never cease to be. By His Grace He created people to enter *Jannah* (Paradise), and by his Justice He created people to enter Hellfire, and everyone is facilitated towards that for which he was created.[1]

25 **What does it mean to have belief in *Qadar*?** It is the firm assertion that all good and evil is by Allah's Decree and Measure, and that Allah does whatever He wills. The Prophet (صلى الله عليه وآله وسلم) said: ***"If Allah were to punish the inhabitants of the heavens and the earth, He could do so and He would not be unjust to them, and if He were to be merciful to them, His mercy would be better for them than their deeds. If you spend the size of the mountain of Uhud in gold for the sake of Allah,***

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[1] This statement is taken from the authentic narration wherein the Prophet (صلى الله عليه وآله وسلم) when asked why one should perform deeds if everything is preordained, answered: *"Perform good deeds, for everyone is facilitated to that which he was created for."*

He will not accept it from you unless you believe in Qadar, and that you believe that whatever befalls you could never have passed you, and whatever passes you could never have befallen you. If you were to die believing other than this, you would enter Hellfire." (Ahmad)

Belief in *Qadar* includes belief in four things: 1) To believe that Allah knows everything, every single detail; **2)** To believe that Allah wrote all this in the Book of Decrees[1], as the prophet (ﷺ) said : ***"Allah wrote the measures of the various creations fifty thousand years before He created the heavens and the earth."*** (Muslim)

3) To believe that the Will of Allah comes to pass and that nothing can prevent it, and to believe in His Ultimate Ability which nothing can render incapable. Whatever Allah wills will be, and whatever He does not will, will not be.

4) To believe that Allah is the Creator and Originator of everything, and that everything other than Allah is His creation.

26 **Do people really have an ability, desire and will of their own?** Yes, people do have will, desire and choice of their own, yet these are not outside the Will of Allah (عَزَّوَجَلَّ), as Allah said: ***"And you do not will, except that Allah wills."*** [81:29]

The Prophet (ﷺ) said: ***"Do good deeds, for everyone is facilitated in that for which they are created."*** (al-Bukhari and Muslim)

Allah bestowed upon us intelligence as well as the faculties of hearing and seeing so that we can differentiate between good and bad. Would an intelligent person ever steal and then say that he only stole because Allah decreed that for him? If he said this, none would excuse him. Rather they would punish him and say: "Allah has decreed this punishment upon you also." It is not allowed to rely upon *Qadar* as an excuse, since this amounts to disbelief. Allah (عَزَّوَجَلَّ) said: ***"Those who associated partners with Allah will say 'If Allah had willed we would not have associated anything (with Allah) and neither would our fathers, nor would we have prohibited anything.' Likewise denied those before them..."*** [6:148]

27 **What is *Ihsan*?** The Prophet (ﷺ) said: ***"It is to worship Allah as though you are seeing Him, and if you cannot see Him, then know for sure that He sees you."*** (Muslim) *Ihsan* is the highest of the three levels of religion.

28 **How many types of *Tawḥeed* are there?** There are three types of *Tawḥeed*: **1)*Tawḥeed ar-Ruboobiyyah*:** This type is to affirm that Allah is One and Unique in His actions, such as creation, provision, giving life and death, and others. The disbelievers during the time of the Prophet (ﷺ) affirmed this aspect of *Tawḥeed* even before he was commissioned as a prophet. **2) *Tawḥeed al-Uloohiyyah*:** This type is to single out Allah in all forms of worship, such as prayer, making vows, charity, and others. It was for the establishment of this *Tawḥeed* that Allah sent prophets and revealed books. **3) *Tawḥeed al-Asmaa-waṣ-Ṣifaat*:** This type is to affirm what Allah and His Prophet mentioned about Allah's Beautiful Names and

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[1] *Al-Lawh-il-Mahfoodh*, literally, "The Protected Tablet."

Exalted Attributes, without distorting their meanings or rendering them void of meaning, and without delving into the "how" of these Names and Attributes or likening Him to any of His creation.

29 What is a '*Wali*'? A *Wali* is a God-conscious, righteous, and pious believer. Allah (ﷻ) said: ***"Behold! verily on the awliyaa (pl. wali) of Allah there is no fear, nor shall they grieve; Those who believe and (constantly) guard against evil"*** [10:62-63]

The Prophet (ﷺ) said: ***"Indeed my wali is Allah and the righteous believers."*** (al-Bukhari and Muslim)

30 What is our obligation towards the companions of the Prophet (ﷺ)? Our obligation towards the Companions is that we love them, are pleased with them and ask Allah to be pleased with them, and have a clean heart concerning them. We should safeguard our tongue from speaking ill of them, we should promote their merits and virtues, and we should hold ourselves back from mentioning their faults and any disputes that occurred between them.

The Companions were not infallible and they may have made mistakes; however, they judged according to the best of their abilities. They will receive double reward for those decisions in which they were correct, and one reward for those in which they erred.[1] They endeavored to judge correctly, and thus their mistakes are forgiven.

Their many virtues do away with any mistakes they may have made. The best of them are the ten (who were given the glad tidings of Paradise): Abu Bakr, then 'Umar, then 'Uthman and then Ali. After them Talha, az- Zubair bin Al-Awwam, Sa'd bin Abi Waqqas, Abdur-Rahman bin Awf, Sa'eed bin Zayd and Abu Ubaidah bin Al-Jarrah. Then those who fought in Badr from the Emigrants (*Muhajiroon*) and the Helpers (*Ansar*), then the rest of the Emigrants . Then the rest of the *Ansar* and then the rest of the companions. The Prophet (ﷺ) said: ***"Do not revile my companions for by the One in Whose Hands is my soul, if any one amongst you were to spend as much gold as Uhud it would not amount to as much as a handful of one of them, or even a half of it."*** (al-Bukhari and Muslim)

And He (ﷺ) said: ***"Whoever reviles my companions, may the curse of Allah, the angles and the people be on him."*** [at-Tabaraani]

31 Should we exaggerate in praising the Messenger (ﷺ) beyond that which Allah has designated to him? Prophet Muḥammad (ﷺ) is undoubtedly the best and most noble of all creatures. Nevertheless, it is not allowed that we exceed the bounds in his praise as the Christians did with Jesus (عليه السلام), the son of Mary, since the Prophet forbade us from doing so. He said: ***"Do not exaggerate in praising me***

[1] This is in accordance to the narration reported in al-Bukhari and Muslim which says: *"If the judge rules and strives his utmost to arrive at the correct judgment and is correct, he has two rewards, and if he rules and strives his utmost to arrive at the correct judgment but is incorrect, he has one reward."*

as the Christians did with [Jesus] the son of Mary, for I am only Allah's slave, so say: 'The slave of Allah and His Messenger.'" (al-Bukhari)

32 **Is it allowed to be unjust to a non-muslim?** Injustice is forbidden. The Prophet (ﷺ) related in a *Ḥadeeth Qudsi*[1], that Allah (ﷻ) has said: ***"Verily I have made injustice unlawful upon Myself, and I have forbidden it amongst my servants as well, so do not be unjust to one another."*** (Muslim)

33 **What is *bid'ah*[2]?** Ibn Rajab رحمه الله said: "***Bid'ah*** is anything which is initiated and has no evidence in the Islamic Law to prove its validity." Anything which has evidence in Islamic law proving its validity is not an innovation, religiously speaking, even if it may linguistically be called a *bid'ah* (innovation).

34 **Is there such a thing in religion called good *bid'ah* and evil *bid'ah*?** The Qur'an and *Sunnah* have disapproved of religious innovation (*bid'ah*), which is anything initiated in religion that does not have valid evidence in Islamic law.

The Prophet (ﷺ) said: ***"Whoever does an act of worship which is not in our religion will have that act rejected."*** (al-Bukhari and Muslim)

He also stated: ***"Every unprecedented affair in Islam is a bid'ah, every bid'ah is a deviation."*** (Ahmad)

Imam Malik رحمه الله said about the meaning of the religious innovation: "The person who initiates a religious innovation is implicitly claiming that Muḥammad (ﷺ) has been deceitful about conveying the message of Islam, since Allah (ﷻ) said: ***"Today I have perfected your religion for you and completed upon you my blessings…"*** [5:3]

There are some *hadeeth* which praise innovation in its linguistic meaning. The innovation in these narrations refers to an act of worship that was originally an Islamic practice, but later abandoned by Muslims. The Prophet (ﷺ) encouraged us to remind people of such valid acts of worship, as mentioned in the *hadeeth*: ***"He who reintroduces some good practice in Islam will receive the reward of it and the reward of those who followed him in this practice after him without decreasing their reward a bit."*** (Muslim)

This is the meaning of the saying of Umar (رضي الله عنه) "What a good innovation it is!"

The innovation Umar meant here was the Taraweeh prayers. It was legislated beforehand, as the Prophet (ﷺ) encouraged others to pray and he himself performed it in congregation for three days. He then, however, refrained from doing so due to the fear of it being taken as obligatory. Then at the time of Umar, he gathered the people and ordered it to be performed in congregation.

35 **How many types of *nifaaq* (hypocrisy) are there?** There are two types of hypocrisy: **1) Hypocrisy in belief (greater hypocrisy)**: This is an outward show of faith while actually disbelieving and concealing it. This type is an act of *shirk*. If a

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[1] *Ḥadeeth Qudsi*, or Divine Ḥadeeth, A *ḥadeeth* of Prophet Muḥammad (ﷺ) in which he directly relates from Allah, in meaning and words, using the pronoun "I".

[2] *Bid'ah*: Literally, innovation. Anything new or unprecedented.

person dies persisting in this hypocrisy, he dies in a state of disbelief. Allah (ﷻ) said: ***"Verily, the hypocrites will be in the lowest depth (grade) of the hellfire."*** [4:145].

Some of the traits of this category of hypocrites are: that they seek to deceive Allah and the believers; they mock and make fun of them; they aid the enemy to gain victory over the believers; and they seek the rewards of this world with their good deeds and not the Hereafter.

2) Hypocrisy in deeds (lesser hypocrisy), which is not an act of *shirk* but is still dangerous, since it may lead to major hypocrisy if one fails to repent from it.

Some of the traits of this category of hypocrites are: that if they speak they lie; if they promise they break it; if they argue they are abusive; if they take an oath they betray it; and if they are entrusted they prove deceitful.

This is why the companions of the Prophet (ﷺ) were afraid of having traits of the lesser hypocrisy. It has been reported by ibn Abi Maleekah رحمه الله "*I met thirty of the companions of the Prophet (ﷺ) and all of them were afraid of committing acts of hypocrisy*."

Ibraheem at-Taimi رحمه الله said: "*I never compared what I did to what I said, except that I came to fear that I was a liar*."

Al-Hasan al-Baṣri رحمه الله said: "*No one fears hypocrisy except a believer, and no one* feels secure from it but a hypocrite." Umar said to Hudhaifah[1] (رضي الله عنهما): "I plead to you by Allah, did the Messenger of Allah mention me among them?" – meaning the hypocrites. He said: "No, and I will not inform anyone of this after you."

Beware my brothers and sisters lest you have one of these traits, so take precautions against them.

36 What is the greatest and most grievous sin in the sight of Allah? The greatest and most grievous of sins is *shirk*: to associate others with Allah in those things specific to him. Allah (ﷻ) said: ***"Indeed idolatry is great injustice."*** [31:1]

When the Prophet (ﷺ), was asked which sin is the greatest, he replied: ***"To associate others with Allah (thus making them a rival), while it was He Who created you."*** (al-Bukhari and Muslim)

37 How many types of *shirk* are there? There are two types of *shirk*, the greater *shirk* and the lesser *shirk*:

1) The greater *shirk*. Committing this type of *shirk* takes a person outside the fold of Islam, and Allah will never forgive it [2], as Allah has said: ***"Indeed Allah does not forgive that one associates a partner with Him, and He forgives other than that to whomever He Wills."*** [4:48]

This type of *shirk* has four subcategories: **a. *shirk* in worship and supplication;**

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[1] Hudhaifah was the keeper of the secrets of the Prophet (ﷺ). He was also the only person who was informed by the Prophet (ﷺ) who the hypocrites were in Madeenah.

[2] That is, if they die in that state. If they sincerely repent from it, however, Allah will forgive it.

b. *shirk* in intention, desire and goal; c. *shirk* in obedience, which is obeying scholars in making unlawful what Allah has made lawful or making lawful what He has made unlawful; **d. *shirk* in love**, to love someone as Allah should be loved.

2) The lesser *shirk*. Committing this type of *shirk* [although great] does not take one outside the fold of Islam. The lesser shirk has two subcategories: **a. noticeable *shirk*,** and it can be **related to sayings** such as swearing an oath in the name of someone or something other than Allah, or it can be **related to acts** such as believing in omens. An omen is when one predicts that certain evil will befall upon seeing certain birds [or other objects], or hearing certain words or names, places, and other objects. **b. hidden *shirk*,** which is like[1] showing off in an act of worship.

38 **What is the difference between greater and lesser *shirk*?** There are several differences between the greater and lesser forms of *shirk*. Among the differences is that one who commits greater *shirk* is judged to be a disbeliever and will reside in the Hellfire forever, whereas one who commits lesser *shirk* is not judged as a disbeliever, and he will not reside in the Hellfire forever.

Another difference is that greater *shirk* renders all good deeds worthless, whereas lesser *shirk* renders worthless only that particular deed in which it is committed.

There is a difference of opinion whether repentance is a condition for the forgiveness of lesser *shirk* as it is for greater *shirk*, or whether it is similar to other grievous sins in that Allah may forgive it if He wills without repentance. Whichever is correct, lesser *shirk* remains a great matter.

39 **Is there any way of protecting oneself from lesser *shirk* before one commits it, and is there any way of expiating this sin if one does?** Yes, to protect oneself from showing off with his good deeds, he should do them only for Allah's sake alone.

To protect oneself from even a little bit of showing off, one should supplicate to Allah, as the Prophet (ﷺ) said: ***"O people avoid this shirk, for indeed it is more inconspicuous than the footprint of an ant!". The Companions asked, "How can we avoid it when it is more inconspicuous than the footprint of an ant?". He replied: "Say: 'O Allah we seek refuge in You from committing shirk knowingly, and we ask forgiveness for that which we do unknowingly'."*** (Ahmad)

The expiation of the sin for swearing an oath in the name of someone or something other than Allah has been mentioned by the Prophet (ﷺ) in his saying: ***"Whoever swears an oath by Laat and Uzza[2], let him say Laa Ilaaha Ill-Allah."*** (al-Bukhari and Muslim)

The expiation of the sin for believing in omens has been mentioned by the Prophet (ﷺ) in his saying: ***"Whoever turns back from his need due to an omen has committed shirk." The Companions asked: "What is the expiation of that?"***

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[1] If one does all their acts of worship purely for others, like the hypocrites, this is considered greater *shirk*.

[2] These were two idols worshipped during the time of the Prophet (ﷺ).

He replied: "To say: O Allah, there is no good except that it comes from you, there is nothing evil except that it is by Your Will, and there is none that has the right to be worshipped besides You" (Ahmad)

40 **How many types of disbelief (*kufr*) are there?** Disbelief is of two kinds: the greater *kufr* and the lesser *kufr*:

A. The greater *kufr* deems its perpetrator out of the fold of Islam, and this has five categories: **1)** the *kufr* of denial; **2)** the *kufr* of arrogance (even after affirming the truth); **3)** the *kufr* of doubt; **4)** the *kufr* of turning away; **5)** the *kufr* of hypocrisy;

B. The lesser *kufr* which is regarded as a sin, but does not take its perpetrator outside the fold of Islam. An example of this type is killing a Muslim.

41 **What is the ruling concerning swearing a vow[1]?** The Prophet (ﷺ) discouraged it, saying: ***"Indeed it does not bring about any good."*** (al-Bukhari)

This applies to vows made purely to Allah.[2] If, however the vow was made to one other than Allah, like a dead person or a *wali*, then it is considered impermissible[3], and one is not to fulfill it.[4]

42 **What is the ruling about going to a soothsayer or diviner?** It is forbidden to go to soothsayers and diviners, and if one goes to them, knowing that they do not know the unseen but seeking to benefit from what the *jinns* inform them, his prayer will not be accepted for forty days, as the Prophet (ﷺ) has said: ***"Whoever goes to a diviner and asks him about something, will not have his prayer accepted for forty days."*** (Muslim)

If a person goes to a diviner believing in his claim of knowing the unseen, he has disbelieved in the religion of Muḥammad (ﷺ), due to his saying: ***"Whoever goes to a soothsayer or diviner and believes in what he says, he has indeed disbelieved in what has been revealed to Muḥammad."*** (Abu Dawud)

43 **When can seeking rain by the stars become a form of *shirk*, whether greater or lesser?** Whoever believes that the stars have an effect without the will of Allah and ascribes the sole reason of rain to the stars has committed greater *shirk*. If someone believes the stars have an effect by the will of Allah, and that Allah has made them a reason for the coming of rain, and that Allah made it customary that rain falls when a certain star appears, he has committed lesser *shirk*. This is due to

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[1] A vow is when a person promises to fulfill a certain act of worship if his need is fulfilled.

[2] Making a vow to Allah is *makrooh* (disliked), due to this hadeeth. It is as such because it makes it seem that the person only does the act of worship if his need is fulfilled, otherwise he would not have performed it. If a person does make a vow to Allah, however, it becomes obligatory to fulfill it.

[3] Rather, in most cases it is considered *shirk*, because the person trusts that due to this vow made to the dead person or *wali*, his need will be fulfilled.

[4] Any impermissible vow is not to be fulfilled, since the Prophet (ﷺ) said: ***"Whoever vows to obey Allah then he should obey Him, and whoever vows to disobey Allah then he should not disobey him."*** (al-Bukhari)

He also said: ***"Vows are two: for Allah, the expiation of which is to fulfill it, and for Satan, which is not allowed to be fulfilled, and the expiation of its sin is the expiation of breaking an oath."*** (Abu Dawud, at-Tirmdhi and an-Nasa`i)

the fact that the person has made them a cause for something without any tangible, logical or religious evidence. (Astrology)

However, it is allowed to study the stars to determine the seasons and thus the times of the year that are likely to be rainy. (Astronomy)

44 What are the obligations Muslims owe to their leaders? Leaders of the Muslims should be obeyed whether people are pleased with what they do or not. It is unlawful to rebel against them even if they are unjust.[1] It is not also acceptable to disobey them and curse or supplicate against them.

Instead, people should supplicate for their righteousness and success to that which is right. People should also perceive that obedience to them is obedience to Allah as long as long as they do not enjoin disobedience to Allah.

If one of the Muslims' leaders enjoins disobedience to Allah, he should not be obeyed in that matter. He should, however, still be obeyed in whatever good he enjoins.[2] The Prophet (ﷺ) said: ***"Hear and obey the commander even if he smites your back and takes your property, hear and obey."*** (Muslim)

45 Is it allowed to ask about the wisdom of the rulings of Allah in His commandments and prohibitions? Yes, on the condition that one does not make his belief and obedience dependent upon knowing the wisdom and contentment about it.

Knowing the wisdom behind the commandments and prohibitions increases a believer's steadfastness in remaining upon the truth, but absolute submission without questioning is a proof that one has complete faith and devotion to Allah and His perfect Wisdom, and this was the state of the companions.

46 What is the meaning of the saying of Allah (ﷻ): "Whatever befalls you of good is from Allah, and whatever befalls you of evil is from yourself." [4:79] **?** *Good* in the above verse means *blessing*, and *evil* means *ordeal*, and both of them are from the *Qadar* of Allah. However, the good is ascribed to Allah because it is He who bestowed it on people.

As for evil, it was also created by Allah, not in vain but for a wise purpose. From this perspective, even evil is considered of what Allah has bestowed on people, since He never does anything evil and all His acts are good. The Prophet (ﷺ) said [in a supplication]): ***"All good is in Your hands and evil is not attributed to You."*** (Muslim)

The actions of the people are created by Allah, and at the same time are done by the people. Allah (ﷻ) said: ***"As for he who gives (charity) and fears Allah and believes in goodness, Surely We will ease his way unto the state of ease. But as for he who withholds and considers himself free of need and disbelieves in goodness, Surely We will ease his way unto the state of difficulty."*** [92:5-10]

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[1] As long as they are Muslim, it is not permissible to rebel against them.

[2] The general rule is as the Prophet (ﷺ) said: ***"There is no obedience to anyone in the disobedience to Allah: obedience is only for the known good."*** (al-Bukhari and Muslim) .

47 **Is it allowed to say that someone is a martyr (*Shaheed*)?** Describing a certain person as a martyr is the same as saying that he is in the Paradise. The *Ahl-us-Sunnah*[1] do not designate someone as a person of Paradise or Hellfire except those of whom the Prophet (ﷺ) informed us.

The reason for this is that we cannot know the hidden depth and ultimate realities of what a person died upon, and a person will be judged according to his final deeds. Moreover, inner intentions are not known to anyone except Allah.

However, we expect that good people will receive good rewards and we fear that those who do evil will be punished.

48 **Is it allowed to judge that a particular Muslim is a disbeliever?** It is not allowed to judge that a Muslim is a disbeliever, polytheist or a hypocrite if he has not done anything which proves this, or there remain some factors present in his situation which prevent him from being regarded as such. Rather, we regard him as a Muslim and leave his affair to Allah.

49 **Is it allowed to perform *ṭawaaf* in places other than the Ka'bah?** The only place that we are allowed to perform *ṭawaaf* in worship is the Noble Ka'bah, and it is not allowed to make similarities between the Noble Ka'bah and any other place in the world, no matter how noble it be.

Whoever performs *ṭawaaf* at other places with the intention of honoring it has disobeyed Allah.

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[1] The *Ahl-us-Sunnah* are those people who cling tightly to the sources of Islam, the Quran and the Sunnah, in accordance with the understanding of the first three generations of Muslims and the righteous scholars after them.

Actions of the heart

Allah created the heart and made it a king, and the limbs as its troops. If the king is good then the soldiers will also be good. The Prophet (ﷺ) said: ***"Indeed there is a piece of flesh in the body, if it is sound, the entire body is sound, and when it is corrupt, the entire body is corrupt. Truly it is the heart."*** (al-Bukhari and Muslim).

The heart is the place of belief and piety, or disbelief, hypocrisy and polytheism. The Prophet (ﷺ) said: ***"Piety is right here-and he pointed to his heart breast three Times."*** (Muslim).

***Iman* is Belief , Speech and Action.** Belief and conviction in the heart, Speech of the tongue and Action of heart and limbs. The heart believes and affirms, which generates the saying of the *Shahada* (testimony) on the tongue. Then the heart acts with love, fear and hope. After that the tongue remembers Allah and recites Qur'an, and the limbs prostrate and bow, and perform actions that bring one closer to Allah. The body follows the heart; therefore nothing enters in the heart except that what it necessitates is shown on the body in some way.

What are the actions of the Heart? They are the actions, which are from the heart and are connected to it. The greatest of which is the belief in Allah which is in the heart. From these actions is having belief with submission and confirmation. In addition to what is in heart from fear, hope, repentance, trust, patience, certainty, humbleness and love of Allah and so on.

Every action of the heart has a sickness that opposes it. Showing off opposes sincerity, certainty opposes doubtfulness, hatred opposes love and so on. If we neglect rectifying our heart then our sins are going to build up on it and destroy it. The Prophet (ﷺ) said: ***"When a servant commits a sin a mark is put into his heart. If he stops and asks for forgiveness, it is cleared and removed. If he commits it again more marks are put into it, and if he does it again more marks are put into it until they cover his heart. This is the stain that Allah mentioned*: *"No! Rather, the stain has covered their hearts of that which they were earning"*** [83:14] (at-Tirmidhi). The Prophet (ﷺ) also said: ***"The heart will be exposed to temptations as a mat is woven stick by stick, and any heart which accepts them will have a black mark put into it, but any heart which rejects them will have a white mark put in it. Then there will be two types of hearts: one white like a white stone which will not be harmed by any temptation, so long as the heavens and the earth endure; and the other black and dust-colored like a vessel which is turned over, not recognizing what is good or rejecting what is evil, except that which agrees with its desires."*** (Muslim)

Knowing the actions of the heart is more important and a greater obligation on the servant than knowing the actions of the limbs. This is because it is the basis and the actions of the limbs are a branch and fruit of it, which completes it. The Prophet (ﷺ) said: ***"Allah doesn't look at your bodies and wealth, but He looks at your hearts and actions."*** (Muslim). The heart is the place of knowledge, contemplating and reflection. This is why differentiating between people with Allah depends on what resides in their hearts from belief, certainty and sincerity, and so on. Al-Hasan

al-Basry (ﷺ) said: " *By Allah Abu Bakr didn't surpass them by praying or fasting, but indeed it was the belief that was in his heart* ".

Actions of the heart are more important than actions of the limbs in many ways: 1) Any defect in the worship of the heart could destroy the actions of the limbs, such as showing off. **2)** The actions of the heart are the basis, so you are not held account for any unintentionally statement or movement not intended by the heart. **3)** They are the cause for obtaining the high levels in Paradise, like asceticism ***(zuhd)*. 4)** They are harder and more difficult than the actions of the limbs. Ibn al-Munkadir ﷺ said: "*I strived with my self for forty years until it submitted to me*." **5)** They have a more beautiful effect, like the love for the sake of Allah. **6)** They have a greater reward. Abu ad-Darda (ﷺ)said: " To contemplate for a while is better than praying the whole night." **7)** They motivate the limbs. **8)** They are the cause of making the reward of the actions of the limbs greater or lesser, or worthless like *khushoo*'(submission and humbleness) in prayer. **9)** They could be equivalent to the action of the limb, like having the intention to give charity while not having money to do so. **10)** Their reward has no limit, like patience. **11)** Their reward continues even if the limbs stop or are incapable of performing. **12)** They are before and during the actions of the limbs.

The heart goes through stages before the limbs perform an action: 1) When a thought first comes upon the heart. This is called ***al-Haages*. 2)** When the thought remains in it. This is called ***al-Khaaterah***. **3)** To be undecided of doing or leaving something. This is called ***Hadeeth an- Nafs*. 4)** When you consider doing something. This is called ***al-Hamm***. **5)** To have a strong will and to be determine of doing something. This is called ***al-Azm*** (determination).

There is no reward nor is there a sin for committing the first three stages. As for ***al-Hamm*** (i.e to consider doing something) the good deeds are written down but the bad deeds are not. If one decides to act upon his thought, then if it is good it is written down as a good deed and if it is bad it is written down as a bad deed, even if he does not do it. The reason for this is that having the will to do something is like doing it. The Prophet (ﷺ) said: ***"When two Muslims fight each other with their swords, then both the killer and the one who is killed are in the Fire." I said to him, "O Messenger of Allah! I can understand this with regard to the killer, but what about the murdered?" He replied, "He surely had the intention to kill his companion."*** (al-Bukhari).

If he does not commit the sin after being determine to do it, then he is one of the following: 1) A person who leaves it out of fear of Allah. This person is rewarded. **2)A person who leaves it out of fear of people.** This person has committed a sin, because leaving a sin is an act of worship, which has to be for Allah. **3) A person who does not commit it because he is not being able to do so. And he doesn't seek the means to do it.** This person has committed a bad deed due to his bad intention. **4) A person who does not commit it because he incapable of doing so, yet he seeks the means of committing it but fails to accomplish it**. A full bad sin is written on this person, because having the will to

commit a sin is like committing it, as it was mentioned previously in the *hadith*.

Anytime there is the intention to perform a bad deed, then the person is punished for it whether it was before his action or after it. So if a person commits a sin then he intends to do it again when he is able to, this is a person who insist on committing sins, and he is punished for this intention even if does not commit the sin again.

Some of the actions of the heart:

Intentions: Its meaning is similar to the meaning of "will" and "goal", and the deed is not accepted or sound except with it. The Prophet (ﷺ) said: ***"Actions are only judged according to intentions and every man shall only have that which he intended"*** (al-Bukhari and Muslim).

Ibn al-Mubarak رحمه الله said: "It may be that a small action is increased by intention and it may be that a great action is lessened by intention.

Al-Fudail رحمه الله said: "Allah only wants from you your intention and will". If the deed is done for Allah alone, then it is called a sincere deed. This is when it is done for Allah alone without anyone else having any portion of it. If it is done for other than Allah, then it is called showing off, hypocrisy or something else.

A beneficial note: All people are going to be fall into destruction except those of knowledge. And all of them are going to fall into destruction except those who act (upon their knowledge). And all of them are going into destruction except those who are sincere. The first duty upon every servant who wants to obey Allah is to know his intention, and then he has to correct it through acting upon it, after knowing the reality of truthfulness and sincerity. To act without having an intention is a hardship, having the intention without sincerity is showing off and sincerity without faith is a waste.

Actions are of three types: **1) Sins**. Having a good intention while committing a sin does not make it a good deed, rather if you have a bad intention your sin will be greater. **2) Permissible things**. There is nothing that is permissible except that a person has one or more intention for doing it and it is possible to make it into a good deed. **3) Good deeds**. They depend on a person's intention concerning their acceptance and being multiplied[1]. If a person intends to show off then they become sins and minor *shirk*, which could lead to major *shirk*.

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[1] The Prophet (ﷺ) said:*" Whoever considers doing a good deed but does not do it will have one complete good deed written for him. Whoever does it, will have ten good deeds up to seven hundred up to many more multiples of that, written for him. Whoever considers doing an evil deed and does not do it will have one complete good deed written for him. If he does it, one evil deed will be written for him."(al-Bukhari and Muslim).* He (ﷺ) also said: *"The similitude of this nation is of four people. One is he whom Allah has bestowed wealth and knowledge and so he acts according to his knowledge with respect to his wealth and spends it properly. Another is he whom Allah has conferred knowledge but no wealth, and he is sincere in his intentions and says, 'Had I possessed wealth I would have acted like he acted.'"—The Messenger of Allah ﷺ added, "They are equal in reward."—"Another is he whom Allah has given wealth but no knowledge and he squanders his wealth wrongly. And another is he whom Allah has bestowed neither wealth nor knowledge, and he says, 'Had I possessed wealth I would have acted like he [without knowedge] does." The Messenger of Allah ﷺ again added, "They are both equal in sinfulness." (at-Tirmidhi).*

There are three types of showing off: 1) When showing off is the basic reason for doing a deed, this is *shirk* and the deed is destroyed. **2)** The deed is done for Allah, but then the intention of showing off enters into it. If the end of the deed is not based on the beginning of it, like charity then the beginning of it is accepted and the end is rejected. If the end of the deed is based on the beginning, like prayer then there are two possible situations here: **a.** That the person fights against this intention to show off and turns away from it; it will not harm him. **b.** That the person submits to his desires; this will destroy the good deed he was performing. **3)**That one feels the intention to show off after the completion of the deed. This is merely whispering and has no effect on the deed or the one who does it.

There are other inconspicuous ways, which may lead one to show off in one's actions, so you must be very careful of them.

If a person's intention is to gain some worldly benefit, then his reward or sin depends on his intention. There are three types of intentions: 1) The deed is only done to gain some worldly benefit, such as a person who leads people in prayer just to get money. This person has committed a sin. The Prophet (ﷺ) said: ***"Whoever learnt knowledge by which the Face of Allah is sought, but does not do so except for attaining a goal of this world, (he) will not smell the fragrance of Paradise on the Day of Resurrection."*** (Abu Dawud) **2)** The deed is done for Allah as well as to gain some worldly benefit. This person's belief and sincerity are decreased, such as a person who performs hajj for the sake of trade and to perform hajj. This person's reward is based on his sincerity. **3)** The deed is done for Allah only but the person takes some money or something to help him perform this deed. This person's reward is complete and what he took does not have an effect. The Prophet (ﷺ) said: ***"That for which you are most entitled to take a wage is the Book of Allah."*** (al-Bukhari).

Know that the people who are sincere in their deeds are on one of three levels: **1)** Those who do good deeds to get rewarded or out of fear of being punished. This is the **lowest** level. **2)** Those who do them out of being grateful to Allah and to obey Him. This is the **middle** level. **3)** Those who do them out of love and glorification of Allah. This is the level of the *Siddeeqeen* (the truthful ones) and it is the **highest** level.

Repentance: It is obligatory that one repents immediately after realizing one's mistake. Committing a sin is a part of human nature. The Prophet (ﷺ) said: ***"Every son of Adam repetitively commits sins, and the best of those who repetitively commit sins are the ones who often repent."*** (at-Tirmidhi)

He (ﷺ) also said: ***"If you weren't to commit sins, Allah would have wiped you out of existence and replaced you by another people who would commit sins. They would ask forgiveness from Allah and He would forgive them."*** (Muslim)

The real problem is persisting stubbornly in committing sins and delaying seeking repentance for them.

Satan wishes to tempt mankind to fall into one of seven pitfalls. He wishes for the most sinful first and, if he is unsuccessful in that, he tries the next and so on. These seven are, in descending order from the most sinful to the least:

1)Associating partners with Allah in polytheism/idolatry (*Shirk*) and disbelief (*Kufr*); **2)** Innovation in religion (*Bid'ah*) and leaving from the way of the Prophet (ﷺ) and the way of his companions; **3)** Committing the greater sins (*Kaba'ir*); **4)**Committing the lesser sins (*Sÿagha'ir*); **5)** Inciting to an over abundance of the allowed things; **6)** Inciting to do certain acts of obedience when there are others that are more obligatory and greater in reward; **7)** Sending the devils of the men and *jinn* to annoy and bother the Muslim.

✸ **There are two kinds of sins: major sins and minor sins. 1) Major sins** (*Kaba'ir*), include every sin for which either a prescribed punishment has been legislated in this life, a punishment has been associated with it in the Hereafter, it is mentioned to be a reason of earning the anger or curse of Allah, or it is mentioned that it negates faith. **2)Minor sins** (*Sagha'ir*) are all types of sins other than the above.

There are many reasons that cause a minor sin to become a major one. They include being determine in doing them, persistence in committing them again and again, thinking them to be insignificant, bragging about them and committing them in public.

✸ Repentance is accepted from each and every sin. Allah accepts a person's repentance as long as he is not in the face of death and the sun has not yet risen from the west.[1]

If one is truthful in seeking repentance, his sins will be changed into good deeds[2], even if they were so many that they reached into the sky.

There are four conditions for repentance to be accepted: 1) discontinuation of that sin [if one happened to be in its midst]; **2)** feeling remorse and regret for committing it; **3)** determination not to return to that sin in the future; **4)** if the sin is related to the rights of another person, then ensuring that the rights are returned to those to whom the injustices were done.

Those who repent are of four types: 1) A person who repents from all sins and is constant in repentance until his death, and does not intend to return to committing sins. He only falls into small faults that no one is free from. This represents straightforwardness in repentance and this person is foremost in good deeds. This kind of repentance is called sincere repentance and this **soul is in complete rest**.

2) A person who repents and performs the essential matters pertaining to the religion, but continues to commits some sins unintentionally. He commits them without being determined to do so. Every time he commits a sin, he blames himself, regrets doing it and is determine to stay away from what causes him to commit it. This is the **reproaching soul**.

3) A person who repents and continues without committing sins for some time, then his desire overtakes him and he commits some sins, except that he still performs

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[1] One of the greater signs of the Day of Judgment is that the Sun will rise from the west and not the east. Once it has, no repentance will be accepted, and no one's faith will be accepted if they happened to accept Islam after this occurrence.

[2] The proof of this is the saying of Allah (ﷻ) : ***"Except those who repent and believe (in Islamic Monotheism), and do righteous deeds, for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful."*** [*Surah al-Furqan* (25):70]

good deeds. He stopped committing most sins even though he was able to do them and had the desire for them. He was overtaken by one or two of his desires. Once he has done committing a sin, he regrets and promises himself to repent and stay away from that sin. This is the **responsible soul** and he is in danger due to his delay and respite of repentance. For death may attack him before repentance. Verily, the (results of) deeds done depend upon the last actions.

4) The one who repents and continues for a while then returns and commits sins without thinking of neither repentance nor remorse, for what he has done. This **soul is inclined to evil**, and there is fear that he may have a bad ending.

Truthfulness: It is the basis of all actions of the heart. The term (*sidq*) truthfulness covers various aspects: **1)** Truthfulness in one's speech. **2)** Truthfulness in one's intention and desire. **3)** Truthfulness in one's promises and fulfilling them. **4)**Truthfulness in one's determination **5)** Truthfulness in one's action, where his outward and inward are the same, such as humbleness in prayer. **6)** Truthfulness in fulfilling the different aspects of the religion. This is the highest level, such as being truthful in one's fear, hope, asceticism, pleasure, trust, love and the rest of the actions of the heart. Whoever is truthful in all of what was previously mentioned then he is the truthful one because he has truly reached the level of the truthful one. The Prophet (ﷺ) said: ***"Be truthful, for truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fajur (i.e. wickedness, evil-doing), and Al-Fajur (wickedness) leads to the (Hell) Fire, and a man may keep on telling lies till he is written before Allah, a liar."*** (al-Bukhari and Muslim).

Whoever is confused of what is true from that which is false and is truthful in seeking the truth, without following his desires then it is likely that he is going to be successful in his search. If he is not, then Allah will excuse him.

Lying opposes being truthful. The first thing lying reaches to and corrupts in a person is the tongue then the limbs, and it does the same as it did to the tongue. After that, it spreads and becomes a part of all of his saying, actions and all of his affairs until he becomes surrounded by it.

Love: The sweetness of faith is gained through loving Allah, His messenger and the believers. The Prophet (ﷺ) said: ***"Whoever possesses the following three qualities will taste the sweetness of faith: The one to whom Allah and His Messenger become dearer than anything else; he who loves a person and he loves him only for Allah's sake, and he hates to revert to disbelief after Allah has saved him from it, as he hates to be thrown in fire."*** (al-Bukhari and Muslim).

If the tree of love is planted in the heart and is watered with sincerity and following the Prophet (ﷺ), it will produce all types of fruits all the time, by the permission of its Lord.

There are four types of love: 1) Love *of* Allah, which is the basis of faith; **2)Love *for* Allah**, and hating for Him. This type of love is obligatory. **3) Love *along with* Allah**, which is associating others in that type of love, which is only meant for Allah, as the love of the polytheists for their gods. This type of love is the

foundation of *shirk*; **4) Natural love**, like the love of one's parents and children, and the love of food and other things. This type of love is permissible. The Prophet (ﷺ) said: ***"Renounce this world and Allah will love you."*** (Ibn Majah).

Trust: It is for the heart to rely entirely on Allah to bring good and ward off harm, while being confident in Him and seeking the permissible means. To leave it means that there is a defect in one's *tawheed* and mind**.** It should be before one's action, and it is a fruit of certainty.

There are three types of trust: 1) The first is the **obligatory type**, which is the trust in Allah in things that He is only capable of doing, such as curing the sick.

2) The second is the **prohibited type**, **which is of two kinds: a.** The **greater *shirk*** (*shirk akbar*). This is when someone relies entirely on things which Allah has created as means, and believing that these means independently bring benefit or harm (without the power of Allah); **b.** The **lesser *shirk*** (*shirk asghar*). This is when someone relies upon others for sustenance, although not believing that the person is independently its cause. His attachment to him, however, is to such an extent that the person is seemed more than just a mere cause.

3) The third is the **permissible type**, which is to entrust another person or rely upon them to perform something within their capabilities, such as buying and selling. It is not permissible to say:" I rely on Allah and then you", rather you should say: "I entrust you".

Gratitude: It is when the servant shows the effect of the favors of Allah on him. He shows it in his heart by having belief in Allah, on his tongue by thanking Allah and on his limbs by worshipping Allah. It is meant that a person shows gratitude while being patient is a means. Showing gratitude could be through the heart, tongue or limbs. The meaning of gratitude is to use the favors of Allah in His obedience.

Patience: It is to stop complaining to other than Allah, for your trials, and only complain to Him, and leave complaining to other than Him.

Allah (ﷻ) said : ***"Indeed the patient will be given their reward without account [i.e limit] ."*** [39:10] The Prophet (ﷺ) said: ***"Whoever remains patient Allah will bestow patience upon him, and no one is ever given anything better and more generous than patience."*** (al-Bukhari and Muslim).

Umar said: " I wasn't tested with a trial except that Allah had four favors over me: that is wasn't in my religion, that it wasn't greater, that I wasn't deprived from being pleased with it and that hopefully I would be rewarded for it."

There are three levels of patience: 1) To stop complaining, but at the same time you are not displeased. This is the **lowest** one **2)** Is not to complain but at the same time you are pleased. This is the **middle** one **3)** To thank Allah for being tested. This is the **highest** one. Whoever is oppressed and supplicates against the oppressor, then he has avenged himself and taken his right, and wasn't patient.

Patience has two categories: **1)** Physical patience. This category is not meant here. **2)** Psychological patience. This is to resist the natural desires and whims.

Everything a servant faces in this world is one of two things: **1) What agrees**

with his desires. So he needs to be patient in fulfilling the right of Allah in it by thanking Him and not using it to disobey Him.

2) What contradicts his desires. **This has three types**: **a.** To be patient in the obedience of Allah. It is mandatory to do that which is an obligation (*fard*) and it is praiseworthy *(mustahab)* to do that which is Supererogatory. **b.** To be patient in abstaining from the disobedience of Allah. It is mandatory to leave that which is unlawful (*muharram*) and it is praiseworthy *(mustahab*) to leave that which is disliked *(makrooh)*. **c.** To be patient during the trials of Allah. It is mandatory to keep one's tongue from complaining, to stop the heart from objecting what Allah has decreed and to keep the limbs from doing what is unpleased by Allah, such as mourning, slapping the cheeks and tearing the clothes. It is praiseworthy *(mustahab*) for the heart to be pleased with Allah's decree.

Who is better: the rich person who is thankful or the poor person who is patient? If the rich person spends his money in the obedience of Allah or saves it for that, then he is better than the poor person. However, if he spends most of his money in that which is permissible, then the poor person is better. The Prophet (ﷺ) said: ***"The one who eats and is grateful is like the one who fasts and is patient."*** (Ahmad).

Satisfaction: It is to be pleased and content with something after it happens. To be pleased with the decree of Allah is from the highest levels of those who are brought close to Allah, and is from the fruits of love and trust. To supplicate to Allah to remove something that is harmful does not contradict being pleased with Him.

Submissiveness and humblness (*Khoshoo'*): It is the glorification (of Allah), humbleness and humiliation of a person. Hudhaifah (رضي الله عنه) said: " Be aware of the humbleness of the hypocrites". It was said to him "What is the humbleness of the hypocrites? He said:" For you to see a body in the state of humbleness while the heart is not". He also said:" The first thing you are going to lose of your religion is humbleness".

Any act of worship in which humbleness is legislated in it, then the reward for it is according to the person's humbleness in it, such as prayer. The Prophet (ﷺ) said about the one who prays that he may only be rewarded for half, fourth, fifth… or tenth of his prayer. Rather a person may not get any reward from his prayer due to the total lack of humbleness.

Hope: It is to look at the vastness of Allah's mercy**.** What contradicts that is being hopeless. When a person does a deed, he should have more hope than fear, because it makes him think good of Allah. Allah (عز وجل) said: ***"I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him).*** (al-Bukhari and Muslim).

It has two levels: 1) The level of those who do a deed while hoping for the reward from Allah. Aisha said: "O Messenger of Allah ***"And they who give what they give (their charity) while their hearts are fearful"*** [23:60] are they those who steal, commit fornication and drink alcohol? He (ﷺ) replied: "No, Oh daughter of *Siddeeq*. They are the people who fast, perform prayer, and give charity, while

fearing that their actions will not be accepted ***"It is those who hasten in doing good deeds"*** [23:61]." (at-Timidhi). This is the **highest** level.

2) The level of those who repent and hope for the forgiveness of Allah. As for the sinner who insists on being disobedient and does not repent while hoping for the mercy of Allah, he is really wishing not having hope. This type of hope is blameworthy while the first type is praiseworthy. The believer combines between doing good and being in fear. The hypocrite combines between doing evil and feeling save.

Fear: It is the grief that overcomes (afflicts) a person due to the expectation of something harmful. If the harm is certain then it's called *khashya* , which is the opposite of safety and not the opposite of hope. It is a motive by being in fear while hope is a motive while being encouraged. You must combine between love, fear and hope. Ibn al-Qayyim said: "The heart on its way to Allah is like a bird; its head is love, hope and fear are its wings. If the heart has fear in it, then it will burn all of its desires and remove the world from it".

The **obligatory fear** is the fear that encourages you do the obligations and to leave the prohibitions. The **praiseworthy fear** is the fear that encourages you to do what is praiseworthy and to leave that which is disliked.

There are three types of fear from other than Allah: 1) The first is that fear which is considered **greater *shirk*** (*shirk akbar*). This is when someone fears harm from the various gods worshipped by idolaters. **2)** The second is what is considered **minor *shirk*** (*shirk asghar*). It is when the fear of people leads one to commit a sin or leave something obligatory. **3)** The last is the **permissible** type, such as the natural fear one feels from wolves and other wild animals.

Asceticism: It is to renounce something for that which is better than it. Renouncing this world relieves one's heart and body, but longing for it increases worry and anxiety. Loving this world is the source of all sins, and hating it is the cause of every deed. Renouncing this world is to remove it from your heart, not to remove it from your hands while your heart is still attached to it, for that is the asceticism of the ignorant people. The Prophet (ﷺ) said: ***"How great is good wealth when it is put in the hands of a righteous man!"*** (Ahmad).

There are five types of poor people when dealing with wealth: 1) A person who turns away from wealth detesting it and keeping away from its harm and distraction. This is **an ascetic**. **2)** A person who is not pleased by gaining it, nor does he hate it in a way that may harm him. This is **satisfied person**. **3)** A person who prefers to have wealth due to his love of it, but not to the extent to go after it. If it comes to him, he takes it and is happy with that, but if there are difficulties in gaining it, he doesn't busy himself with it. This is a **content person**. **4)** A person who does not seek it because he is incapable of doing so, otherwise he has a desire for it. If he found a way to gain it even with difficulty, he would try. This is a **concerned person**. **5)** A person who seeks it out of necessity, such as a hungry or naked person who does not have food or clothing. This is a **desperate** person.

A Composed Dialogue

A man by the name of *Abdullah*[1] met a man named *Abd-un-Nabi*[2] and felt apprehension of this name, thinking, “How can someone make himself the slave and worshipper of someone other than Allah?!” *Abdullah* thus addressed *Abd-un-Nabi*, saying: “Do you worship someone other than Allah?” *Abd-un-Nabi* replied. “No! I do not worship anyone other than Allah. I am a Muslim and I worship Allah alone.”

Abdullah : Then why does your name resemble some Christians names, like *Abd-ul-Maseeh* [3]. It’s not strange to hear this name amongst them since they worship Jesus (عليه السلام). Those that hear your name will immediately think that you worship the Prophet (ﷺ). This is contrary to Muslim belief about the Prophet. Muslims do believe that Muḥammad (ﷺ) was a Messenger of Allah, but still they must believe that he was merely a slave and worshipper of Allah.

Abd-un-Nabi : But Prophet Muḥammad (ﷺ) is the best human ever raised amongst humanity, and he is the leader of all Messengers. We name ourselves with this name seeking its blessings and seeking to draw near to Allah by his elevated status and special position. We seek intercession of the Prophet (ﷺ) by his status and position. That’s not all, my brother's name is *Abd-ul-Ḥussein*[4] and my father’s name is *Abd-ur-Rasool* [5]. Calling ourselves by these names is an old and wide custom amongst our people. Don’t be too strict in this issue. The matter is simple and religion is easy.

Abdullah : This is another issue even worse than the first: to seek from other than Allah what only He can give. Calling upon the Prophet (ﷺ) or someone lesser in status, such as Hussein (رضي الله عنه) or other righteous people, for something that only Allah is able to give is an act in total contradiction to the *Tawḥeed* which we have been commanded to implement. It is in direct opposition to the meaning of the statement *Laa Ilaaha Ill-Allah*.

I shall present to you some examples that will show you the importance of this issue, and that there are terrible consequences for calling oneself by these names. I have no goal or intention except to clarify the truth and follow it, to make falsehood clear and to avoid it, and to enjoin goodness and forbid evil. Only Allah is the only One who helps, and we place our trust in Him. There is no power or strength except by Allah (عَزَّ وَجَلَّ). But before I do so, let me remind you of the saying of Allah (عَزَّ وَجَلَّ): ***“The answer of the believers, when summoned to Allah and His Messenger, in order that He may judge between them, is no other than this: they say, 'We hear and we obey’.”*** [24:51]

And Allah said: ***“And if you dispute about anything, refer back to Allah and His Messenger if you truly believe in Allah and the Last Day.”*** [4:59]

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[1] *Abdullah* literally means the slave/worshipper of Allah.
[2] The slave/worshipper of the Prophet.
[3] The slave/worshipper of the Messiah, i.e. Jesus. This is a common name among Arab Christians.
[4] The slave/worshipper of Hussein, the grandchild of the Prophet and son of Ali.
[5] The slave/worshipper of the Messenger.

Now… you said that you declare that Allah is One, and that you testify *Laa Ilaaha Ill-Allah*. Can you explain its meaning?

Abd-un-Nabi : *Tawḥeed* is to believe that Allah exists, that He created the heavens and the earth, that He gives life and death, that He controls all existence, and that He is the Provider and Sustainer, the Omniscient, the Sublime, the All-Capable…"

Abdullah : If only this is what *Tawḥeed* means, then Pharaoh and his people, Abu Jahl and others would be considered monotheists as well. They were not ignorant of the fact that Allah exists, nor are the majority of the polytheist. Pharaoh, who claimed Divine Lordship for himself, believed in the depth of his heart that Allah exists and that only He has control of the creation. The proof for this is that Allah (ﷻ) said: ***"And he (Pharaoh) denied it in injustice and arrogance but knew in himself with certainty…"*** [27:14]

This acknowledgement became clear when he was about to drown. In reality, the *Tawḥeed* for which Allah sent the Messengers, for which He revealed the sacred scriptures, and on account of which the Quraish[1] were fought is singling out Allah in worship. Worship is defined to be all that Allah loves and is pleased with, from our speech and actions, whether done by our hearts or our limbs.

The word *ilaah* in the phrase *Laa Ilaaha Ill-Allah* means *something or someone worshipped*, and thus the meaning of *Laa Ilaaha Ill-Allah* is that nothing and no one has the right to be worshipped except Allah.

Do you know why Allah sent messengers to the earth, the first being Noah (عليه السلام)?

Abd-un-Nabi : To call the *mushrikoon* to the worship of Allah alone, and to abandon all partners they ascribed to Him."

Abdullah : Yes, that's right. And in what way were the people of Noah committing *shirk*?

Abd-un-Nabi : I don't know.

Abdullah : Allah sent Noah to his people when they exaggerated the affairs of certain righteous men: *Wadd*, *Suwaa'*, *Yaghooth*, *Ya'ooq* and *Nasr*.[2]

Abd-un-Nabi : Do you mean that *Wadd*, *Suwaa'* and the others were pious people and not the names of some wicked leaders of the disbelievers?"

Abdullah : Yes indeed, they were righteous people whom the people of Noah took as objects of worship. Then afterwards, the Arabs followed them.

Abd-un-Nabi : What you are saying is indeed strange!

Abdullah : Should I tell you something even more strange? The final Prophet, our leader Muḥammad (ﷺ), was sent by Allah to a people who would seek forgiveness from Allah when they sinned, a people who worshipped Allah, performed *ṭawaaf* around the Ka'bah, performed *ṣa'y* between Ṣafaa and Marwah, performed Ḥajj, and gave charity. They did all these acts of worship, but they would make some creation, such as angels and saints, as intermediaries between

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[1] The Arab tribe who persecuted the early Muslims in the time of the Prophet.
[2] See *Surat-Nooḥ* [71:23] .

themselves and Allah. They wished to draw near to Allah through them and seek their intercession.
Muḥammad (ﷺ) was sent to them to renew the religion of their father, Ibraheem (عليه السلام) (Abraham), and to inform them that these beliefs that they held and acts of worship which they performed are to be directed exclusively to Allah; they should not be rendered to anyone other than Him. He alone is the Creator, and no other have any right to share in these things. He is the only Provider and Sustainer. The seven heavens and seven worlds and everything they encompass are all under His dominion and control. Even those so-called gods that they worshipped acknowledge that they are under Allah's dominion and control.

Abd-un-Nabi : These are some strange things which you are saying, do you have any proof ?

Abdullah : There are many proofs. One is the saying of Allah (عز وجل): ***"Say, 'Who provides for you from the heaven and the earth? Or who controls hearing and sight. And who brings the living out of the dead and brings the dead out of the living? And who arranges every matter?' They will say 'Allah' so say 'Then will you not fear Him?'"*** [10:31]

Another is the saying of Allah: ***"Say: 'To whom belongs the earth and whoever is in it, if you should know?' They will say 'To Allah.' Say, 'Then will you not remember?' Say 'Who is Lord of the seven heavens and Lord of the Great Throne?' They will say 'To Allah.' Say 'Then will you not fear Him?' Say 'In whose hand is the realm of all things - and He protects while none can protect against Him, if you know?' They will say 'To Allah.' Say 'Then how are you deluded?' Rather We have brought them the truth and yet indeed they are liars."*** [23:84-91]

These polytheists would say in invocation to Allah during the Ḥajj: "Here I am at Your service, O Allah! Here I am at Your service. Here I am at Your service, and You have no partner. Except for a partner whom You own. You own him and all that he owns."

Thus, the pagan Arabs used to acknowledge that Allah alone administers all affairs of the universe, a belief known as *Tawḥeed ar-Ruboobiyyah*, but this acknowledgement did not make them Muslims.

What made these people disbelievers was the fact that they supplicated to angels, prophets, and other righteous people with the intention of seeking their intercession and to draw near to Allah. Therefore, it is obligatory to direct all supplication, vows, sacrifices, seeking of aid, and all other acts of worship to Allah alone.

Abd-un-Nabi : If *Tawḥeed* does not only mean, as you say, acknowledging the existence of Allah and his total control of everything in the universe, then what is it?

Abdullah : The *Tawḥeed* for which Allah sent the Messengers and revealed the Sacred Scriptures, and which the *mushrikoon* refused to accept was to single out Allah in worship, directing worship to Him alone and none else. This *Tawḥeed* entails that one does not direct any worship to beings other than Allah, whether it be

supplication, vows, offering sacrifice, seeking help and aid, or anything else. This is the *Tawḥeed* which is intended in the phrase *Laa Ilaaha Ill-Allah*.

The *mushrikoon* understood that the word *ilaah* meant those objects to which they directed worship, whether they were angels, prophets, saints, trees, graves or *jinns*.[1] They did not understand the word *ilah* to mean the Creator, the Provider, or the Administrator, since they knew that it was only Allah who had these traits, as mentioned before. The Prophet (ﷺ) came to call them to this phrase of *Tawḥeed*: the *Shahaadah* (testimony) of *Laa Ilaaha Ill-Allah* and its practical implementation, not merely saying it with one's tongue.

Abd-un-Nabi : It is as if you are saying that the pagan Arabs of the tribe of Quraish were more knowledgeable about the meaning of this phrase than many Muslims today!

Abdullah : Yes, this is the sad reality. The ignorant disbelievers knew that the Prophet (ﷺ) meant by this phrase that one should single out Allah in worship and disbelieve in all those who are worshipped other than Allah, and that they must reject them.

When he said to them, "*Laa Ilaaha Ill-Allah!*" they said, as Allah mentions: ***"Do you make all the gods to be One God - this is indeed an amazing thing!"*** [38:5]

They did believe, however, that Allah is the only being who controls the entire universe. If the most ignorant of the disbelievers knew this, what is truly amazing is that many who claim to be Muslims today do not know the meaning of this phrase, something which the ignorant pagans even knew.

Many Muslims think that Islam is the mere verbal pronunciation of this phrase of *Tawḥeed* without having anything to do with belief in its meaning. What good can be found in people who claim to follow Islam when the ignorant pagans of the Quraish were more knowledgeable than them of the meaning of *laa ilaah ill-Allah*!

Abd-un-Nabi : But I do not associate others with Allah. Rather, I bear witness that there is no Creator, Provider or Sustainer except Allah, and that none have any power to benefit or harm except Allah alone, without peer or partner. I also bear witness that not even Muḥammad (ﷺ) has the power to bring benefit or harm, not even to himself, moreover those less than him in status, such as Ali, *Ḥussein* (عليهما السلام) Abdul Qadir al-Jilani and others. But I am a sinner, and these righteous people hold a special status with Allah. So I ask them to intercede for me by their special status.

Abdullah : As I already mentioned, the Qur'an narrates that the people against whom the Prophet (ﷺ) fought acknowledged what you do as well. They believed that their idols have no control over any aspect of the universe, and they as well only sought intercession by their special status. I have already given you proof about this from the Qur'an.

Abd-un-Nabi : But these verses were revealed in relation to those that worshipped idols! How can you equate the prophets and the righteous with idols?

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[1] The *Jinn* are a creation of the Unseen parallel to humans and have a free will. They are often known in English as 'spirits'.

Abdullah : Some of these idols, as stated before, were named after certain righteous people, just as they were in the time of Noah (ﷺ). The disbelievers only sought their intercession because of special status they held with Allah. The proof for this is the saying of Allah (ﷻ) : ***"And those who take friends and allies besides Him say 'We only worship them that they may bring us nearer to Allah in position.'"*** [39:3]

As for your saying, "How can you equate the prophets and saints with idols?" The answer is that some of the disbelievers to whom the Prophet (ﷺ) was sent used to call on saints, as Allah said : ***"Those whom they invoke seek means of access to their Lord, striving as to which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared."*** [17:57]

Others used to call upon Jesus and his mother Mary (عليهما السلام), as Allah said: ***"…when Allah will say 'O Jesus, Son of Mary did you say to the people 'Take me and my mother as deities besides Allah?' He will say 'Exalted are You! It was not for me to say that to which I have no right…"*** [5:116]

Some of the pagans also would call out to the angels, as Allah (ﷻ) said: ***"The Day when He will gather them all and then say to the angels: 'Did these people used to worship you?'"*** [34:40]

You should reflect over these verses, since they prove that Allah equally deems as disbelievers those that direct worship to idols, and those that direct worship to angels, prophets and saints. The Prophet (ﷺ) fought against all of them without differentiation.

Abd-un-Nabi : The disbelievers sought their benefit, but I don't. I bear witness that Allah is the one who brings benefit and harm and controls all things, and I do not seek this except from Allah (سبحانه وتعالى). The saints have no power to do these things. I only direct myself to them hoping that they intercede for me before Allah.

Abdullah : What you just said is exactly what the disbelievers said. The proof is the saying of Allah (ﷻ): ***"And they worship other than Allah that which neither harms them nor benefits them saying, 'These are our intercessors with Allah.'"*** [10:18]

Abd-un-Nabi : But I do not worship anyone except Allah. To resort and supplicate to them is not worship!

Abdullah : I ask you, do you admit that Allah made it obligatory upon you to make your worship purely for Allah alone, and that this is Allah's right upon you? As Allah (ﷻ) said: ***"And they were not commanded except to worship Allah being totally sincere to Him in religion, inclining towards the truth and away from falsehood."*** [98:5]

Abd-un-Nabi : Yes, certainly. Allah has made this a duty upon me.

Abdullah : I ask you to explain to me what this thing is that Allah made obligatory upon you. What does it mean to make your worship purely for Allah alone?"

Abd-un-Nabi : What do you exactly mean by this question?

Abdullah : Pay close attention to what I am saying so you can understand. Allah (ﷻ) said: ***"Call upon your Lord in humility and privately; indeed, He does not like transgressors."*** [7:55]

Is supplication an act of worship done for Allah?

Abd-un-Nabi : Yes, it is the basis of worship, as in the *hadeeth*: ***"Supplication is worship."*** (Abu Dawud)

Abdullah : As long as you acknowledge that it is worship, if you were to supplicate to Allah night and day in fear and hope for some of your needs, and then you supplicate to a prophet, angel or saint at his gravesite for the same needs, have you associated others with Allah in this worship?

Abd-un-Nabi : Yes, I would have associated others with Allah. That is correct. Its clear.

Abdullah : I'll give you another example, the saying of Allah (ﷻ) : ***"Therefore pray to Allah and sacrifice to Him."*** [108:2]

If you understand what this means and obeyed this command of Allah by slaughtering an animal for Him, is your slaughtering an act of worship done for Allah?

Abd-un-Nabi : Yes, it is worship.

Abdullah : Then if you were to sacrifice an animal for a creature, such as a prophet, a *jinn*i or someone else along with Allah, have you associated others with Allah in this worship?

Abd-un-Nabi : Yes, this is undoubtedly an act of *shirk*.

Abdullah : I have given these two examples, supplication and offering sacrifice, because supplication is one of the most important verbal types of worship, and offering sacrifice is one of the most important acts of physical worship.

Nevertheless, worship is not limited to these two types; rather, it includes many other forms as well, such as vows, swearing oaths, seeking refuge and seeking aid, and so on.

Another thing, did the polytheists about whom the Qur'an was revealed worship angels, the saints, the idol Al-Lat and others?"

Abd-un-Nabi : Yes they did.

Abdullah : Were they doing any acts of worship other than supplication, offering sacrifice, seeking refuge, seeking aid and resorting to them? They acknowledged that they were the slaves of Allah and under His total dominance, and that Allah controlled all things, yet they supplicated and resorted to them because of the high rank they held, seeking their intercession. This fact is as clear as daylight.

Abd-un-Nabi : Do you deny that the Prophet (ﷺ) will intercede and do you disavow yourself from it?

Abdullah : No, I do not deny it at all, nor do I disavow myself from it. Indeed he is the one who will intercede, and his intercession will be accepted.

I look forward to his intercession. But this matter of intercession is entirely in the command of Allah, as He (ﷻ) said: ***"Say: For Allah is all intercession…"*** [39:34]

Intercession can only be granted by Allah's permission, as He (ﷻ)said: ***"Who is it that can intercede with Him except by His permission?"*** [2:255]

The Prophet (ﷺ) can never intercede for anyone except after Allah's permission, as He (ﷻ) said : ***"And they cannot intercede except on behalf of one whom He approves."*** [21:28]

Allah is not pleased with anything except *Tawḥeed*, as He said : ***"And whoever seeks another religion besides Islam, it will not be accepted from him and he will be of the losers in the Hereafter."*** [3:85]

If we agree that all intercession is entirely in the command of Allah and only by His permission, and that neither the Prophet (ﷺ) himself nor anyone else can intercede for anyone unless Allah approves of it, and that this intercession will only be granted for those who truly single out Allah in worship (*Tawḥeed*), it should be clear that intercession is an exclusively right of Allah.

For this reason, I ask Allah for the intercession of His Prophet (ﷺ) by saying, "O Allah, do not deprive me of the intercession of the Prophet," "O Allah I ask You to allow him to intercede for me," and similar invocations.

Abd-un-Nabi : We have agreed that it is not allowed to ask from someone what he is not able, but Allah has given the Prophet (ﷺ) the right to intercede. Since he has been given this right, he is able to do it. Thus as such, I am allowed to ask him for what he is able, and this is not associating him as a partner with Allah.

Abdullah : Had Allah (ﷻ) allowed you to do so, this would have been true. But Allah (ﷻ) has said : ***"And do not supplicate another along with Allah."*** [72:18]

Seeking intercession is a type of supplication. The one (Allah) who gave the Prophet (ﷺ) the right to intercede is the one who prohibited you to call out in supplication to any person or thing other than Him, no matter who or what.

Another important point is that intercession will also been granted to people other than the Prophet (ﷺ), since it has been narrated that the angels, the children who have died before puberty, and the righteous will be given the right to intercede as well. Is it allowed then to seek their intercession as well since Allah will allow them to intercede?

If you affirm this, then you have again reverted to the worshipping of the righteous which Allah mentions in the Qur'an. And if you do not, your previous claim – that you are asking the Prophet (ﷺ) for his intercession since Allah gave him the right – is invalid.

Abd-un-Nabi : But I don't associate others in the worship of Allah. Resorting to the righteous is not *shirk*.

Abdullah : Do you admit and acknowledge that the prohibition of *shirk* in the worship of Allah is greater than the prohibition of fornication and adultery, and that Allah does not forgive the sin of *shirk*?

Abd-un-Nabi : Yes, I do. This fact is very clear from the Qur'an.

Abdullah : You have just denied that you have committed *shirk*, a sin which Allah has prohibited. Will you , by Allah, clarify for me what kind of *shirk* you are talking about and claiming you have not committed?

Abd-un-Nabi : *Shirk* is to worship idols, to direct oneself to them, to seek things from them and to fear them.

Abdullah : And what is worshipping idols? Do you think that the disbelievers of Quraish used to believe that those pieces of wood and stone create, provide sustenance and control the affairs of those who call out to them in supplication? They didn't believe this, as I have explained before.

Abd-un-Nabi : I don't believe that either. Rather, I believe that worshipping idols is directing oneself to a piece of wood or stone, a grave or any other thing, supplicating it or offering a sacrifice to it, and saying that this is done to draw near to Allah, and to keep harm away through the blessings of these deeds.

Abdullah : This is true. This is exactly what you do at these stones, tombs, graves and other places. Moreover, when you mention that *shirk* is the worship of idols, do you mean that it is limited to those types of deeds alone, and that relying upon the righteous and supplicating them is not classified as *shirk*?

Abd-un-Nabi : Yes, that is what I meant.

Abdullah : Then how do you interpret all these verses of the Qur'an we mentioned before which clearly state the unlawfulness of relying on the prophets, the righteous and the angels, and indicate the disbelief of those that do these actions.

Abd-un-Nabi : But those who supplicate to the angels and prophets were not regarded as disbelievers for this reason. They only became disbelievers when they said that the angels are the daughters of Allah and that Jesus Christ is the son of Allah. As for us. we don't say that Abdul-Qadir is the son of Allah or that Zainab is the daughter of Allah.

Abdullah : To declare that Allah has a son or daughter is totally different kind of disbelief than what we are talking about. Allah (ﷻ) said : ***"Say: He is Allah: the One: the eternally absolute and independent whom all seek for their needs. He is not begotten nor He begets."*** [112:1-3]

Whoever denies this has become a disbeliever, even if he does not deny the end of this chapter [which says : ***"And there is no one who is His peer or likeness."*** [112:4]

Allah (ﷻ) also said : ***"Allah has not taken any son, nor has there ever been with Him any deity - then each deity would have taken what it created and some of them would seek to overpower others. Allah is Exalted above what they describe."*** [23:91]

Thus Allah has distinguished between these two kinds of disbelief. Another proof is that the polytheists who supplicated *Laat* (a famous pagan idol) because he was a righteous person did not make him the son of Allah.

Similarly, those that worship the *jinn* do not make them the sons of Allah. The books of jurisprudence of the four schools: the Hanafi, Maaliki, Shafi'i and Hanbali schools – all mention in the chapters dealing with apostasy and apostates, that whoever says that Allah has a son or a daughter is an apostate from Islam, and whoever associates partners with Allah is an apostate as well. This shows that they also distinguished between the two kinds of disbelief.

Abd-un-Nabi : But Allah says : ***"And indeed the friends of Allah have no fear on them and they will not be sad."*** [10:62]

Abdullah : We believe that this is true, yet we also believe that they are not to be worshipped. We reproach that they are worshipped along with Allah, and they are associated with Him in worship.

However, it is obligatory for us to love the friends of Allah and follow their good examples. We must acknowledge any miraculous events associated with them, unlike the innovators who deny them. Islam, the religion of Allah, is a middle path between two extremes.

Abd-un-Nabi : Those upon whom the scriptures of the Qur'an were revealed did not declare their testimony of *Laa Ilaaha Ill-Allah*. They also denied the prophethood of Muḥammad (ﷺ) the Messenger of Allah. They denied the Day of Judgment and the truthfulness of the Qur'an, describing it as some kind of sorcery.

We, on the other hand, testify that There is none that has the right to be worshipped except Allah and that Muḥammad is the Messenger of Allah. We believe in the Qur'an, the Hereafter and resurrection, and we also pray and fast. How can you say that we are like those people?

Abdullah : There is a consensus among the scholars that if a person affirms the truth of the Messenger of Allah (ﷺ) in one thing and belies him in another, then he is a disbeliever and hasn't entered Islam.

This rule is also applicable to anyone who believes in some parts of the Qur'an and disbelieves in other parts, or acknowledges *Tawḥeed* but denies the obligation of prayer, or acknowledges *Tawḥeed* and prayer but denies the obligation of Zakah, or acknowledges all these things but denies the obligation of fasting Ramadan, or acknowledges all the previous but denies the obligation of Ḥajj.

When some people at the time of the Prophet (ﷺ) did not comply with the duty of Ḥajj, Allah revealed about them : ***"And Pilgrimage thereto is a duty men owe to God; those who can afford the journey, but if anyone disbelieves then verily Allah stands not in need of any of His creatures."*** [3:97]

Whoever denies the resurrection is a disbeliever by the consensus of the Muslims. Thus Allah made it quite clear in His Book that whoever believes in some rulings of Islam and disbelieve in others is undoubtedly a disbeliever.

Instead, Muslims are ordered to comply with all of the rulings of Islam. So do you acknowledge that those who believe in some rulings of the Islam and disbelieve in others are disbelievers?

Abd-un-Nabi : Yes, I do. It is crystal clear in the Qur'an.

Abdullah : Therefore, if you acknowledge that the one who declares the Prophet (ﷺ) to be truthful and then denies the obligation of prayer, or if he acknowledges everything but denies the resurrection, then – according to all of the schools of jurisprudence – he is a disbeliever and this was made clear in the Qur'an.

Tawḥeed is the greatest of the obligations which has been brought by the Prophet (ﷺ), greater than prayer, charity, fasting and pilgrimage. How can denying any one of these acts be considered disbelieving, even if a person follows the Prophet in

the rest of the Islamic duties, while denying *Tawḥeed*, the religion of all of the Prophets, not be considered disbelieving?! Glory be to Allah! How amazing is this ignorance!

Reflect upon the fact that the companions of the Prophet (ﷺ) fought against Banu Haneefah in Yamaamah[1] while they had accepted Islam with the Prophet (ﷺ) and testified that There is none that has the right to be worshipped except Allah and that Muḥammad is the Messenger of Allah, and they would pray and make the call to the prayers.

Abd-un-Nabi : But those people testified that Musailimah was a prophet of Allah, and we say that there is no prophet after Muḥammad.

Abdullah : But you raise Ali ibn Abi Talib, Adul Qadir al-Jilani and others prophets and angels and put them in equal rank with Allah.

If putting someone in an equal rank with the Prophet (ﷺ) is regarded as disbelief and deems the person an apostate, even his testimony of faith and prayer not benefiting him, it is clear that raising a person to the status of divinity is even worse.

Another point. If the reason for judging the earlier people as disbelievers was that they coupled committed *shirk* with disbelief in the Prophet, the Qur'an, the Resurrection etc, then what do you say about what the scholars from all the schools of jurisprudence wrote about the 'Judgments concerning the Apostate,'. After mentioning various types of disbelief, they ruled that each one alone and in itself takes a person outside the fold of Islam. From these things are some which may seem insignificant to the one who committed it, such as saying something that angers Allah without actually believing in it, such as saying something jokingly or in mockery.

Those about whom the following Qur'anic verses were revealed : ***"Say 'Is it Allah and His verses and His Messenger that you were mocking?' Make no excuse. You have disbelieved after your belief."*** [9:64-65]

They claimed they were not serious about what they said and that they were just joking. However, Allah explicitly declared them to have disbelieved after having been Muslims, even though they accompanied the Prophet in the expedition of Tabuk.

Another example is when the companions of the prophet (ﷺ) came by a tree worshipped by non-muslims, they asked the prophet to assign for them a tree just like the non-muslims. The Prophet (ﷺ) swore a solemn oath by Allah that their request was just like that of the Israelites when they said to Moses (as Allah mentions) : ***"Make for us a god like the gods they have."*** [7:138]

Abd-un-Nabi : But the Israelites and those that asked for a tree to hang their weapons and devote themselves to it didn't become disbelievers by their mere asking.

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[1] This was a tribe who has testified to *Tawḥeed* and also the prophethood of Muḥammad (ﷺ), but they also heeded the call of another, Musailimah, that he received revelation from Allah.

Abdullah : They did not become disbelievers, since they didn't carry out what they asked for. If they would have done so they would have become disbelievers. If those people that the Prophet (ﷺ) reproached had disobeyed the Prophet (ﷺ) and taken a 'tree' for themselves after his prohibition they would have disbelieved.

Abd-un-Nabi : But I have another problem concerning the story of Usamah ibn Zaid (رضي الله عنه) when he killed the person [in battle] even after he cried "*Laa Ilaaha Ill-Allah*". The Prophet (ﷺ) rebuked him saying: ***"O Usamah! You killed him after him having said Laa Ilaaha Ill-Allah?"*** (al-Bukhari) and the saying of the Prophet (ﷺ): ***"I have been commanded to fight against all people until they say Laa Ilaaha Ill-Allah..."*** (Muslim)

How do we reconcile these two narrations and what you have just said? Guide me, and may Allah guide you."

Abdullah : It is well known that the Prophet (ﷺ) fought against the Jews, while they said *Laa Ilaaha Ill-Allah*. The companions fought against the followers of Musailimah, who also testified that there is no deity worthy of worship except Allah, and that Muḥammad is the Messenger of Allah and would even offer prayers.

Those who deny the resurrection are disbelievers, as you just acknowledged.

Similarly, if someone denies any of the pillars of Islam, he is a disbeliever even if he says *Laa Ilaaha Ill-Allah*. How can it be possible that the pronunciation of this phrase *Laa Ilaaha Ill-Allah* is not accepted from those who deny thing from the branches of Islam, and at the same time be accepted from those who deny its base, *Tawḥeed*, the most basic foundation preached by all prophets?

I don't think you understand these narrations properly. In the narration of Usamah (رضي الله عنه), the Prophet (ﷺ) rebuked him because he killed someone after having claimed Islam by saying *Laa Ilaaha Ill-Allah*. Usamah had thought that the man only said this fearing for the loss of his life.

Anyone who declares their belief in Islam must be protected, unless he does not act accordingly. Allah (عز وجل) said : ***"O you who believe, when you go forth in the cause of Allah, investigate fully and do not say to one who gives you a greeting of peace: 'You are not a believer', aspiring for the goods of worldly life; for with Allah are many acquisitions. You were like that before then Allah bestowed His favor (with Islam) upon you: so investigate, indeed Allah is ever acquainted with all that you do."*** [4:94]

The second narration you mentioned conveys the same meaning: to hold back from anyone who professes Islam and *Tawḥeed* unless he acts in a way that contradicts with what he professes.

This claim is supported by the fact that the same Prophet (ﷺ) who said to Usamah: ***"You killed him after he said Laa Ilaaha Ill-Allah?"***, and who said: ***"I have been commanded to fight the people until they say Laa Ilaaha Ill-Allah."*** Also, he said about the *Khawarij*: ***"Wherever you meet them, kill them,"*** (al-Bukhari) even though the *Khawarij* were amongst the most fervent in worshipping and glorifying Allah, to the extent that the companions of the Prophet would belittle their own worship in comparison with theirs!

The *Khawarij* learnt from the companions, professed Islam and did many acts of worship, yet all these things did not prevent the companions from fighting and killing them when they clearly violated the Islamic law.

Abd-un-Nabi : So what would you say about the fact that people will seek help from Adam, then Noah, then Abraham, then Moses, then Jesus, peace be upon all of them, as has been authentically reported. All of them will excuse themselves, and finally people will seek the aid of Muḥammad. This shows that seeking aid from others besides Allah is not committing *shirk*.

Abdullah : You are confusing things. We acknowledge that seeking aid from a living and present person is not incorrect if he is able to provide that help.

This is similar to what Allah mentioned about Moses (عليه السلام) : ***"And the one from his faction called for his aid against the one from his enemy..."*** [28:15]

This is also similar to one asking help from others else in times of warfare and other affairs which are within their capabilities.

What we are reproaching is that type of seeking aid which is considered an act of worship, that type in which you seek aid from the righteous at their graves, or when they are not present, or you ask them for things that only Allah can do.

On the Day of Resurrection, however, people will seek the aid of the prophets to supplicate to Allah for the judgment to commence and to ease the calamity of that situation for the people of Paradise. This kind of seeking aid is allowed in this life as well as the Hereafter: to approach a righteous person whom you meet personally and hears your words, and then say to him, "Supplicate to Allah for me."

This is like what the companions of the Prophet (صلى الله عليه وآله وسلم) used to do in his life. But after he died, they ceased to do so - May Allah forbid (such blasphemy). They never asked him at his grave. Rather, scholars throughout history have even rebuked people who merely sought to supplicate to Allah[1] at the grave of the Prophet (صلى الله عليه وآله وسلم).

Abd-un-Nabi : What do you say about the story of Ibraheem (عليه السلام) when he was thrown into the fire, and *Jibreel* (the angel Gabriel عليه السلام) came to him while he was in the air before he was about to land in the fire? *Jibreel* asked him, "Are you in need of help?" He replied, "If it is from you, then I am in no need of it."

If seeking aid was *shirk*, then *Jibreel* wouldn't have offered it to Ibraheem.

Abdullah : This dubious claim is no different from the previous one. Moreover, the narration is not even authentic.

But say we were to assume that it is authentic, *Jibreel* did actually have the ability to help him in this affair, as Allah describes : ***"[A revelation] taught to him (Muḥammad صلى الله عليه وآله وسلم) by the one who is Very Strong [Jibreel]."*** [53:5]

If Allah (عز وجل) had allowed *Jibreel* to take the fire, its surroundings and the mountains themselves and throw them to some place in the east or west, he would have been able to do it. The case here is like that of a rich man offering to lend some money to a poor man who is in need, but the poor man refuses and prefers to

[1] They do so believing that there is more chance that Allah would accept their supplications due to the blessings of the place.

wait for Allah's sustenance, so that no one will have a favor or merit to hold over him. This is no way comparable to that type of seeking aid which is considered worship and *shirk* common nowadays.

My brother, you should also know that the people of before to whom the Prophet Muḥammad (ﷺ) was sent committed forms of *shirk* lesser than those committed by people nowadays, and we can say this due to three reasons:

1. The polytheists of before used to worship others besides Allah only in times of ease. In times of calamity, they would call out supplicating to Allah alone, as is proved in the verse : ***"And when they ride a ship on sea they supplicate Allah, sincere to Him in religion, but when He delivers them safely to the land - Lo, they associate partners with Him."*** [29:65]

Allah (ﷻ) also said : ***"And when waves come over them like canopies they supplicate Allah, sincere to Him in religion, but when He delivers them to the land, there are some of them who are moderate (in faith). And none rejects Our signs except every treacherous and ungrateful."*** [31:32]

The polytheists whom the Prophet (ﷺ) fought against supplicated to Allah as well as others only in times of ease. In times of hardship, they would call out supplication to Allah Alone, and abandon their other gods. But the polytheists of today invoke others besides Allah both in the times of ease as well as crisis. If some difficulty arises, you see them calling out: "*Yaa Rasoolallah*! (O Messenger of Allah!)," "*Ya Hussein*!" and others. Unfortunately, only a few understand this point.

2. The polytheists of before used to call out to truly righteous people who truly held a high status with Allah, such as the prophets, the righteous, the angels, or at least stones and wood that is an obedient creature of Allah. The polytheists of today, however, call out supplicating to the most wicked and evil of people (some of their tyrants and wicked leaders).

Those that hold these beliefs in regards to the pious or obedient wood or stone are in a better state than those who hold these beliefs in people well-known for their evilness and corruption.

3. Most of the *shirk* committed by people during the time of the Prophet (ﷺ) violated Allah's sole right to worship (*Tawḥeed al-Ulooliyyah*), and not His exclusive powers and dominion (*Tawḥeed ar-Ruboobiyyah*). These days, however, people commit *shirk* in both Allah's dominion and powers as well as His sole right over worship. For example, they attribute 'nature' as the entity which controls events in the universe and brings life and death, etc.

Let me conclude now by mentioning a great issue by which you will understand that which has proceeded.

There is no disagreement about the fact that *Tawḥeed* must be a belief held by the heart, proclaimed by speech, and acting accordingly. If any one of these conditions is not met, a person is not a Muslim. If the person acknowledges *Tawḥeed* but does not act according to it, he is an obstinate disbeliever like the

Pharaoh and Iblis[1] (who knew the truth but opposed defiantly).

Many people in this issue make the mistake of saying that what we have mentioned is true and correct, but they are not able to abide by it as it is not allowed in their land and among their people. They say that they must agree with them and sweet talk them, or otherwise they would be harmed.

However, the person who argues the case in this manner doesn't realize that most of the leaders of disbelief know the truth, but did not abide by it for some lame excuse, as Allah said about them : ***"They have exchanged the signs of Allah for a paltry price and turned people away from His way. Indeed it is evil what they do."*** [9:9]

Likewise, whoever displays *Tawḥeed* openly in public but does not understand it and believe in it in his heart is a hypocrite. He is considered worse than an outright disbeliever, as proven by the saying of Allah : ***"The hypocrites are in the lowest dregs of Hellfire. And you will not find for them any helper."*** [4:145]

This issue becomes crystal clear if you think about what was said by the people of before. Some of them knew the truth yet did not follow it due to the fear of losing their worldly possessions, like Qaaroon, fear of losing their worldly status, like Haamaan, or fear of losing their dominion and authority, like the Pharaoh.

You will also see those who outwardly conform to *Tawḥeed*, yet they do not believe inwardly, like the hypocrites. If you could ask them what they actually believe in their hearts, they would not know.

It is crucial here to understand two verses of the Book of Allah (عَزَّ وَجَلَّ): The first verse is one that has proceeded, the saying of Allah : ***"Say: 'Is it Allah and His verses and His Messenger that you were mocking?' Make no excuse. You have disbelieved after your belief."*** [9:64-65]

If some of those who went out to fight against the Byzantines with the Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) disbelieved by some words they emitted from their mouths in jest, it becomes clear that someone who speaks words of disbelief or acts according to them due to the fear of losing property, status or dominion and authority, or does so for the sake of sweet talking someone is committing a more heinous act of *shirk*.

The reason for this is that the person who says something in jest does not usually believe in what he says, but rather he says it for the sake of amusing other people. On the other hand, the person who says or does disbelief fearing or desiring some created thing or creature, has believed truthfully in the promise of the Satan, as Allah informs us : ***"The Satan promises you poverty and bids you to do vile deeds."*** [2:268]

…and feared his punishment, as Allah informs us : ***"That is only the Satan who strikes fear into his followers."*** [3:175]

This person also does not believe and does not fear the promise of Allah : ***"…and Allah promises you forgiveness from Himself and abundance."*** [2:268]

"Do not fear them (i.e. the Satan and his followers) but fear Me." [5:3]

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[1] *Iblis* is the personal name of Satan.

Is a person whose condition is as mentioned above, to be affiliated to the friends and allies of Allah or to the friends and allies of the Satan?

The second verse is the saying of Allah, ***"Whoever disbelieves in Allah after his belief - except for one who is coerced while his heart is secure in faith. But those who open their breasts to disbelief, upon them is wrath from Allah and for them is a grievous punishment. That is because they preferred the life of this world over the Hereafter and that Allah does not guide the disbelieving people."*** [16:106]

Allah did not excuse anyone for pronouncing words or committing acts of disbelief except those people who did so under compulsion, their hearts reaming firm and tranquil upon faith.

No other people are excused. They are disbelievers, whatever the excuses may be, such as fear, desire or sweet talking someone, or because of the love of one's homeland, family, tribe, or property, or doing so in jest or otherwise. The only person who is excused, according to the verse, is the person who is forced into uttering or doing an act of disbelief.

However, the verse indicates that a person can only be forced to say or do an act of disbelief. One can never be forced into inwardly believing in a certain doctrine. When Allah says : ***"That is because they preferred the life of this world over the Hereafter and that Allah does not guide the disbelieving people."*** [16:107]
He makes it clear in this verse that the punishment that those people received was not because of their belief or ignorance, or their hatred of religion or love of disbelief. Rather, they were punished because of their love of worldly pleasures and preferring them over the religion, and Allah knows best.

After all this, isn't it time that you repent to your Lord, return to Him, and leave what you are doing. You have heard how important and dangerous this matter is!

Abd-un-Nabi : I seek forgiveness from Allah and return to Him. I testify that none has the right to be worshipped except Allah, and that Muḥammad is the Messenger of Allah. I reject all that I used to worship along with Allah before.

I also ask Allah to excuse me for my past and pardon me, and deal gently with me with His forgiveness and His mercy, and make me firm upon *Tawḥeed* and the correct creed and belief until I meet Him on the Day of Resurrection. I ask Allah to give you a good reward – my brother Abdullah – for presenting to me this sincere advice, for verily the religion is sincere advice, and for your rebuking of my name *Abd-un-Nabi*.

I am informing you now that I will call myself ***Abd-ur-Rahman*** (slave of the Most Merciful). I thank you for reproaching me for this incorrect belief that I had which, if I had met Allah with it, I would not ever have been saved from the punishment of Hellfire.

One last thing, could you please tell me about some reprehensible things that many people do these days?

Abdullah : Of course I will, so lend me an ear. Don't follow every issue in which the scholars have differed seeking to interpret them the way you wish and causing them to be a trial. In reality, only Allah knows the correct interpretation of these issues.

Follow the way of those who are firmly grounded in knowledge, who say about those verses of the Qur'an that seem ambiguous to them : ***"We believe in the Book; the whole of it is from our Lord."*** [3:7]

In controversial issues, be like those who follow the sayings of the Prophet (ﷺ): ***"Leave that which you doubt for that which you do not doubt."*** (Ahmad and at-Tirmidhi) ***"One who avoids doubtful matters clears himself in regard to his religion and his honor."*** (al-Bukhari and Muslim) ***"Sin is what disturbs your heart, and you dislike that anyone would see it."*** (Muslim),

…and: "Seek the judgments and verdicts of your heart, seek the judgments and verdicts of yourself [the Prophet (ﷺ) repeated this three times]. Goodness is that which soothes your soul, while sin is what disturbs it, even if people have given you its verdict." (Ahmad)

✸ Beware of following false desires, since Allah has warned against it in His saying : ***"Have you seen him who takes his desire as his god…"*** [45:23]

Beware of being fanatical about certain individuals or opinions, or about the customs and beliefs of your forefathers, since this will prevent you from following the truth.

✸ Truth is the ultimate goal of the believer and he, more than anybody else, should follow it once it is clear. Allah (عز وجل) said : ***"And when it is said to them 'Follow what Allah has revealed' they say 'We will rather follow that which we found our fathers upon. Even though their fathers did not understand anything, nor were they guided'?"*** [2:170]

✸ Beware of blindly imitating the disbelievers, since the Prophet (ﷺ) said: ***"Whoever imitates a people is one of them."*** (Abu Dawud)

✸ Beware of placing your reliance and trust on other than Allah, for He (عز وجل) said : ***"And whoever relies upon Allah – then He is sufficient for him."*** [65:3]

✸ Do not obey anything of the creation if it involves disobedience to Allah, as the Prophet (ﷺ) said: ***"There is no obedience to something of creation if it involves disobedience to the Creator."*** (Ahmad)

✸ Beware of harboring evil thoughts about Allah, for Allah (عز وجل) said in a *Hadeeth Qudsi* [as related to us by the Prophet (ﷺ)]: ***"I am the way My slave thinks about Me."*** (al-Bukhari and Muslim)

✸ Beware of wearing a string or thread or similar charms to ward off evil before it happens or cure the problem after it befalls.

✸ Beware of wearing talismans and good luck charms to ward off the evil eye, for it is a form of idolatry. The Prophet (ﷺ) said: ***"Whoever wears something [amulet, etc.], will be left to it."*** (at-Tirmidhi)

✸ Beware of seeking blessings from trees, stones, buildings, relics and artifacts, since this is a form of *shirk*.

✸ Beware of believing and acting upon omens, since this is a form of *shirk*, as the Prophet (ﷺ) said: ***"Believing and acting upon omens is shirk, Believing and***

acting upon omens is shirk, Believing and acting upon omens is shirk." (Ahmad and Abu Dawud)

✸ Beware of believing in sorcerers, astrologers, or those that claim to know the unseen (such as soothsayers and diviners). Many magazines and newspapers have special sections devoted to their prognostications. Affirming the truthfulness of these things is *shirk*, as no one knows the unseen except Allah.

✸ Beware of claiming that the rain falls because of the movement of certain stars, since this is *shirk*. Only Allah controls the fall of the rain.

✸ Beware of swearing an oath by other than Allah, who or whatever it may, since this is a form of *shirk*. The Prophet (ﷺ) said: ***"Whosoever swears an oath by other than Allah has disbelieved or committed shirk."*** (Ahmad and Abu Dawud).

This includes swearing an oath by the name of a prophet, by trust, status or protection or life, etc.

✸ Beware of cursing time, the wind or the extreme heat or cold, for indeed it is like cursing Allah who created them and decreed their effects.

✸ Beware of saying 'if' when some unpleasant thing occurs, since this opens the door of Satan for you and necessitates opposition to the Divine Measure of Allah (*Qadar*).

When something happens say: "Allah has decreed, and what He wills He does."

Beware of taking graves as Mosques, and do not pray in any Mosque in which there is a grave. the Messenger of Allah (ﷺ) said: ***"Verily those before you took the graves of their prophets as places of worship. Do not take graves as places of worship, for indeed I forbid you from that."*** (Muslim).

✸ Beware of being deceived by the fabricated narrations attributed to the Prophet (ﷺ) and affirming them to be true, especially concerning *Tawassul* through him or pious people from his nation. There are many viscous lies in this regards, including the saying "Seek *waseelah* (to draw near to Allah) by my status, since my status is great before Allah,' and 'If you have a crisis, then seek by those in the graves,' and 'Allah commissions at the grave of every *wali* an angel to bestow the needs of the people (who ask aid),' and 'If one of you had a good thought about a stone, it would benefit him,' and the likes.

✸ Beware of celebrating various so called religions occasions, like the Prophet's Birthday, the Night of *al-Israa* and *Mi'raj* (The Night Journey and Ascension), and night of the Middle of *Sha'ban* and other celebrations which have been fabricated by people. There is no evidence that can be used to support these celebrations, neither from the Prophet (ﷺ), nor the Companions, who loved him more than we do and were the keener about all that is good. If there was any good in these celebrations, the companions would have raced to perform them.

Testimony that *Laa Ilaaha Illa-Allah*

This phrase has two parts: **1) *"Laa Ilaaha"*:** Which negates that anything or anyone deserves to be worshipped other than Allah. **2) *"Illa-Allah"*:** Which affirms that Allah alone truly deserves to be worshipped. Allah (ﷻ) said: ***"And (remember) when Ibraheem said to his father and his people: "Verily, I am innocent of what you worship, except Him (i.e Allah alone I worship none) Who did create me; and verily, He will guide me."*** [26-27:43]

Therefore it's not sufficient to worship Allah, rather you must worship Him alone. The *Tawḥeed* of person is not correct except by singling out Allah in worship and freeing one's self from polytheism (*shirk*) and those who commit it.

It has been mentioned in a narration that "*Laa Ilaaha Ill-Allah*" is the key to Paradise. But does everyone who says it deserve to have the door of Paradise opened for him?

Wahab ibn Munabbih was asked: "Isn't the statement "*Laa Ilaaha Ill-Allah*" the key to Paradise? He answered: "Yes, but every key has a set of teeth. If you come with the key that has the correct set of grooves, the door will open for you. If you come with a key that doesn't have the correct set of grooves, the door will not open for you."

Many narrations have been reported from the Prophet (ﷺ) which explain the correct grooves which it must have. For instance he (ﷺ) said: ***"Whoever says 'Laa Ilaaha Ill-Allah' sincerely"*** and he also said ***"with certainty in his heart" and he also said "truthfully from his heart"*** and so on. These narrations clarify that in order for this key to open the gates of Paradise, '*Laa Ilaaha Ill-Allah*' must be said with submission to what its meaning entails, remaining firmly upon it throughout one's life and with other characteristics.

Based on evidence from the Qur'an and the *Sunnah*, the scholars of Islam have concluded that certain conditions must be fulfilled, and certain factors must not be present for this phrase to serve as the key to Paradise and to benefit the person who utters it.

These conditions are as follows:

❶ Knowledge: its opposite being ignorance. Since every statement has a meaning, one must know the meaning of *Laa Ilaaha Ill-Allah*. The meaning of this phrase is that one rejects that anything or anyone else deserves worship, affirming it for Allah alone. Thus this phrase means 'none deserves worship except Allah. The proof that one must know the meaning is the saying of Allah (ﷻ) ***"…except him who bears witness unto the truth and they know it."*** [43:86]

Also, the Prophet (ﷺ) said: ***"Whoever dies knowing that none has the right to be worshipped except Allah (Laa Ilaaha Ill-Allah) will enter paradise."*** (Muslim)

❷ Certainty [the opposite of which is doubt]: Certainty is to believe that none has the right to be worshipped except Allah (*Laa Ilaaha Ill-Allah*) with surety, having no doubt whatsoever. Allah (ﷻ) said describing the true believers: ***"The (true) believers are only those who believe in Allah and His Messenger then do***

not doubt, and struggle for the sake of Allah with their possessions and their selves…" [49:15]

It is not enough that a person merely utters this phrase, but he must have absolute certainty about its meaning, or it is pure hypocrisy. The Prophet (ﷺ) said: ***"I bear witness that none has the right to be worshipped except Allah (Laa Ilaaha Ill-Allah) and that I am His Messenger. None meet Allah with these two [testimonies], having no doubt about them, except that they will enter paradise."*** (Muslim).

❸ **Acceptance:** If you have knowledge of the meaning of this phrase and you are certain about it, then this should have an effect on a person: that one accepts what this phrase necessitates with their heart and tongue [by accepting Islam]. Whoever rejects the call of *Tawḥeed* and does not accept it, then he is a disbeliever, whether that rejection be due to arrogance, stubbornness or jealousy. Allah (ﷻ) mentioned about the disbelievers who rejected *Tawḥeed* due to arrogance: ***"For when it was said unto them, 'none has the right to be worshipped except Allah' ('Laa Ilaaha ill-Allah') they would puff themselves up with pride [and denied it]. And they said: 'What! Shall we forsake our gods for a crazy poet?'"*** [37:35-36]

❹ **Compliance:** to *Tawḥeed* completely. This is the real test and outward proof of belief. It is to abide by what Allah legislated and abstain from what He prohibited. Allah (ﷻ) said: ***"Whoever submits his whole self to Allah and is a doer of good has indeed grasped the most trustworthy hand-hold…"*** [31:22]. This is the absolute compliance.

❺ **Truthfulness:** the opposite of which is lying. This is to say the testimony truthfully, since if one utters it without being truthful, he is a hypocrite. The proof of this is in the saying of Allah (ﷻ): ***"….they say with their tongues what is not in their hearts…"*** [48:11]

❻ **Love:** The believer must love this phrase, what it necessitates, and also those who act according to it. The sign of this love is to prefer what Allah loves even though it may be against his desires. He loves those who love Allah and His Messenger, and he hates the enemies of Allah and His Messenger. He follows in the Messenger's (ﷺ) footsteps and accepts his guidance.

❼ **Purity of Intention:** This means to only say this statement seeking the face of Allah and His pleasure, As Allah (ﷻ) said: ***"And they were not commanded except that they should worship Allah being sincere in their religion for Him and worshipping none except Him Alone, and establish prayer and give charity and that is the right (straight) religion."*** [98:5]

The Prophet (ﷺ) also said: ***"Allah has forbidden the Hell-fire for anyone who says 'none has the right to be worshipped except Allah (Laa Ilaaha Ill-Allah)', desiring the face (and pleasure) of Allah."*** (Al-Bukhari and Muslim)

Testimony that Muḥammad (ﷺ) is the Messenger of Allah

In the grave. the deceased will be tested with three questions. If they answer them correctly, they will be saved, and if not, they are doomed. One of these questions is 'Who is your Prophet (ﷺ)?[1] No one will be able to answer correctly except those who have fulfilled the conditions of this testimony, and those who Allah inspires with the answers and bestows upon him firmness in the face of this severe test.

These are the people who will benefit on that day when one's money or relatives will be of no avail. The conditions of the testimony of 'Muḥammad (ﷺ) is the Messenger of Allah (*Muḥammad-ur-Rasool-ullah*) are as follows:

❶ Obedience to what the Prophet (ﷺ) commanded, as Allah commands us to obey him : ***"Whoever obeys the Messenger, has obeyed Allah."*** [4:80]

Allah (ﷻ) also said: ***"Say if you love Allah, then follow me: Allah will love you and forgive your sins. Verily Allah is Forgiving and Merciful."*** [3:31]

In addition to this, entering Paradise is conditional upon obedience to the Prophet (ﷺ) as he said: ***"All of my community of followers will enter Paradise except for those that refuse." They said: "O Messenger of Allah and who refuses?" He said: "Those that obey me will enter Paradise and those that disobey me refuse"*** (al-Bukhari) .

Those that truly love the Prophet (ﷺ) must obey him, since obedience is the natural outcome of love. Those who claim to love the Prophet (ﷺ) and do not follow and obey him are not true to their claim.

❷ Belief in all what the Prophet (ﷺ) informed us. Whoever believes anything which has been authentically confirmed to be of his statements as false out of desire has given lie to Allah and His Messenger (ﷺ). The Messenger (ﷺ) was protected from erring in religion, as Allah (ﷻ) said : ***"He doesn't speak from his own inclination. It is indeed a revelation revealed (to him from Allah)."*** [53:3-4]

❸ Avoiding everything he prohibited and reproached. The first and foremost thing that must be avoided is *shirk*, then the major sins, ending with the lesser sins as well as those things that are *makrooh* (disliked). The more the believer loves the Prophet (ﷺ), the more his faith increases. When a believer's faith increases, Allah places within him the love to perform good deeds and the hate of disbelief, wickedness and disobedience.

❹ Not worshipping Allah except by what has been legislated by His Prophet (ﷺ). This issue is critical, for it is not allowed to worship Allah by any act except what has been shown by His Messenger (ﷺ), as he said: ***"Whoever innovates an act of worship in our religion, that thing is rejected"*** (Muslim)

Thus, all types of unprecedented worship is not acceptable to Allah.

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[1] The other two are: "Who is your God?" and "What is your religion?"

Note: Be certain that loving the Prophet (ﷺ) is an obligation. Rather, it is not enough that one merely love him; one should love him more than everything else, even his own self. If someone loves something, they prefer it over theirself and strive to be in agreement with it. Thus, the one who truly loves the Prophet (ﷺ) is the one upon whom this love can be seen. He obeys him, implements his Sunnah, implements his commands and imitates his deeds. He stays clear from what he forbids, tries to behave like him both in times of ease and hardship, and in times when he feels motivated to practice Islam and otherwise. Obedience is the fruit of love, and without it, love can never be true.

There are signs which show that one loves the Prophet (ﷺ). From them are the following :

1) Mentioning him a lot and sending praises upon him. If one loves something he mentions it often.

2) Longing to meet him. Anyone who loves another longs to meet his beloved.

3) Respecting him when he is mentioned. Ishaq said: The Companions of the Prophet (ﷺ) would not mention him after his death except that they would fall still, the hairs of their skin would stand, and they would weep.

4) Hating those who Allah and His Messenger (ﷺ) hate, and showing enmity to those who show enmity to them. One also should stay away from those who oppose his Sunnah and introduce new matters in his religion, such as the people of innovation (*bid'ah*).

5) Loving those who the Prophet (ﷺ) loved, such as the believing members of his family, his wives, and his companions from the Emigrants (*Muhajiroon*) and the Helpers (*Ansar*), One should hate those who hate them, take as enemies those who show enmity to them and curse them.

From the signs that one loves the Prophet (ﷺ) is that one emulates his noble manners and qualities. The Prophet (ﷺ) was the most noble of humans in manners. Aishah (رضي الله عنها) said of him, "The manners of the Prophet (ﷺ) were that of the Quran," (Muslim) meaning that he kept himself from committing any act which the Quran did not command. He was the bravest of people, and he would be most brave at times of battle. He was the most generous of people, and he would be most generous in Ramadan. He was the most sincere towards others and the most forbearing of people. He never sought revenge for himself, but at the same time, he was the strictest of people in regards to the commandments of Allah. He was the most humble of people and tranquil. He was shyer than a secluded virgin. He was the best of people to his family, and the most merciful of people towards the creation, and encouraged others to have mercy as well.

O Allah! Send your praises upon him, his family, his wives, his companions and those who followed them in righteousness until the Day of Resurrection, and remove them from all harm.

The Nullifiers of Islam

These are some dangerous beliefs, sayings and actions that take one out of the fold of Islam. They are as follows [1] :

❶ *Shirk* (Associating partners with Allah, polytheism, idolatry). Allah (ﷻ) said: ***"…Allah does not forgive that partners should be set up with him in worship; but He forgives anything else to whom He pleases…"*** [4:48]

❷ Setting up intermediaries between oneself and Allah, making supplication (*du'a*) to them, asking them for their intercession (*Shafa'ah*) and trusting upon them is disbelief by the consensus of the scholars.

❸ Anyone who does not consider those who commit *shirk* to be disbelievers, or who has doubts concerning their disbelief, or considers their way and doctrines to be correct is himself a disbeliever.

❹ Anyone who believes that any guidance other than the Prophet's (ﷺ) is better, or that any rule and legal decision other than the Prophet's is better than his.

❺ Anyone who hates and detests anything of what the Messenger of Allah (ﷺ) has brought has left the fold of Islam, even if he practices it. As Allah (ﷻ) said: ***"This is because they hate what Allah has sent down, so He has made their deeds fruitless."*** [47:9]

❻ Anyone who ridicules or mocks any aspect of the religion brought by the Messenger of Allah (ﷺ) or of any of its rewards or punishments becomes a disbeliever. The proof of this is in the saying of Allah (ﷻ): ***"Say: Was it Allah and His Signs and His Messenger that you were mocking? Make no excuse; you have disbelieved after your belief."*** [9:65-66]

❼ Practicing sorcery and black magic, or being pleased by it, is disbelief. The proof of this is in the saying of Allah (ﷻ): ***"But neither of these two (angels, Haroot and Maroot) taught anyone (sorcery and magic) till they had said (warning them): 'Indeed, we are a trial, so do not disbelieve."*** [2:102]

❽ Supporting and aiding the disbelievers against the Muslims is disbelief. Allah (ﷻ) said: ***"Whoever among you takes them as allies is surely one of them. Truly, Allah does not guide the wrongdoers."*** (5:51).

❾ Anyone who believes that some people are excused from following the Islamic Law is a disbeliever, as Allah (ﷻ) said: ***"And whoever seeks a religion other than Islam, it will not be accepted from him and in the hereafter he will be from among the losers."*** [3:85]

❿ Avoiding and turning completely away from the religion of Allah by abstaining from learning its precepts or not acting upon it. Allah (ﷻ) said: ***"And who does greater wrong than he who is reminded of the revelations of his Lord and turns aside from them; truly We shall exact retribution from the guilty."*** [32:22]

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[1] These are not the only things which render a person a disbeliever, but rather the main facets from which others mainly branch.

Purity (Taharah)

Prayer is the second pillar of Islam, and it is not valid except if performed in a state of purification. Purification is performed by means of either water or earth.

Types of Water: 1) Ṭaahir: This is that type of water which is considered clean and pure in itself, and purifies other things as well. This type can be used to purify oneself from states of ritual impurity and to clean impurity.

2) Najas: Two types of water are considered najas. **a)** A small amount of water which has been contaminated with [even a small amount of] impurity; **b)** A larger amount of water which has been contaminated with impurity, and this contamination has caused a change in its taste, color or smell.

Note: A large amount of water does not become impure if it becomes contaminated with impurities except if one of its characteristics – its color, taste or smell – has changed. A small quantity, however, is regarded impure as soon as it becomes contaminated [whether or not its characteristics change or not]. A quantity more than 210 liters is considered large, while anything less is considered small.

Utensils: It is permissible to use and decorate [one's houses] with containers and utensils made from any type of material, except of gold and silver. It is a sin to use these utensils to purify oneself [and otherwise], but the purification remains valid. It is also allowed to use the utensils and clothes of the disbelievers, except if one is certain that they are impure.

Skins of Impermissible Animals The skins of animals that are not permissible to eat are impure. There are two types of animals which are impermissible to eat : **1)** those animals that are always regarded as impermissible to eat, even if they were slaughtered in the Islamic method; **2)** those animals regarded impermissible only if they are slaughtered in an un-Islamic method.

However, the skin of the latter type may be made use of, with the condition that the skin is tanned, and thereafter used for dry objects and not liquids.

Removal of Impurities To clean oneself from the impurities which exit the anus or private area is called *Istinjaa*, whereby one cleans the passages of the urethra and anus with clean water to remove any urine, feces etc. If a stone, leaf or paper etc. is used, it is called *Istijmaar*.

The material used for *Istijmaar* should be permissible and pure, and one which is able to clean the area properly. It should not be food [1], and three or more stones [or its like] should be used. It is obligatory that one cleans himself by *Istinjaa* or *Istajmaar* whenever something passes his anus or privates.

When answering the call of nature, it is prohibited to remain at that place more than necessary, or to urinate or defecate in water used by people, in pathways, where people seek shade, or under a fruit-bearing tree. It is also forbidden to face the direction of the Ka'bah (*Qiblah*) during the process.

It is undesirable that one take something that has the name of Allah written on it to the place where he answers the call of nature, that one speak while in the process, or that one urinate [or defecate] in a crack or hole (as it may have an animal

[1] Neither should it be a bone or dung.

dwelling therein). One should also not touch their private parts with the right hand or face the direction of the Ka'bah (*Qiblah*) inside buildings. However, all of the above is allowed in cases of necessity.

It is preferred and desired that one washes or wipes an odd number of times, and uses both stones [or its like] and water in the process of purification.

***Siwak* (*Miswak*):** It is from the *Sunnah* of the Prophet (ﷺ) to use *Siwak* to clean one's teeth and mouth. It is especially recommended to do so before each prayer, before reciting the Qur'an, before rinsing one's mouth in ablution, after waking from sleep, before entering the Mosque or one's house, and anytime when the smell of one's mouth has changed.

It is preferred that one begins with the right side while using *Siwak* or in purification, and that he uses the left hand to remove what is not desired (e.g., in removing any impurities).

Ablution (Wudoo): The essential elements[1] of wudoo are as follows:
1) Washing the face (once), including the rinsing of the mouth (madmadah) and nose (istinshaaq) by inhaling water into the nostrils and then expelling it;
2) Washing the hands and arm, from the fingertips up to and including the elbows (once); **3)** Wiping over the entire head, including wiping the ears (once); **4)** Washing the feet from the toe-tips up to and including the ankles (once); **5)**Performing the wudoo in the proper sequence, mentioned thus far. **6)**Succession, in that one washes one part after another without a long pause.

The obligatory acts[2] of *wudoo* are that one says "*Bismillah* (in the name of Allah)" before starting, and to wash the hands three times after waking from the night's sleep before one puts them into any vessel of water.

The praiseworthy acts[3] **of *wudoo* are as follows :** ✷ using the *siwak*; ✷ washing one's hands to the wrists before the face; ✷ rinsing one's mouth and nose before washing the face [and not after]; ✷ to exaggerate rinsing one's mouth and nose if they are not fasting; ✷ running one's wet fingers through the beard if it is thick; ✷ washing the areas between the fingers and toes; ✷ starting with the right parts of the body; ✷ washing each part twice or thrice; ✷ inhaling water up into the nostrils with the right hand and expelling it with the left; ✷ rubbing the body parts while washing; ✷ washing the body parts thoroughly; ✷ reciting the authentic supplications which have been mentioned in *ḥadeeth* upon completion.

The disliked actions (*makroohaat*) of *wudoo* include making it with extremely cold or hot water; washing any part more than three times; to shake off the water of any part; to wash the interior of the eye. As for drying oneself with a towel after making *wudoo* it is permissible and not considered *makrooh* [4].

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[1] Essential elements: *Rukn*, (pl, *Arkaan*). Those acts that if left, even unintentionally, obligate that one repeat the *wudoo*.
[2] Obligatory acts: *Waajib* or *Fard* (pl. *Waajibaat*, *Faraa'id*). Those acts that if left, intentionally or unintentionally, do not obligate that the wudoo be repeated. If they are left intentionally, however it is considered a sin.
[3] Praiseworthy acts: *Mustaḥab*. Those acts for which one will receive reward if done. If left, there is no sin.
[4] This was mentioned here as some are under the opinion that drying oneself with a towel is disliked.

Note: It is not enough to merely placing water in one's mouth or a handful of water to one's nose when rinsing them. Rather, water must actually be swirled around in the mouth and inhaled (by one's breath) into the nostrils. Also, the water must be blown out from the nose (by exhalation). This is the only valid method.

The Manner of Wudoo: ✷ make intention (*Niyyah*) in your heart; ✷ say 'Bismillah' (in the name of Allah); ✷ wash both your hands; ✷ rinse your mouth; ✷ rinse your nose by snuffing in water and blowing it out; ✷ wash your face (the extent of the face is from the hairline of the head, to the chin, and from ear to ear); ✷ wash your hands and arms [from the tips of your fingers] to your elbows; ✷ wipe over your head starting from the front working your way to the back; ✷ wipe the outer part of the ear and insert the tips of your wet forefingers into your ears and wipe inside of them; ✷ wash your feet [from the tips of the toes] to above the ankles.

Note: If a man's beard is not thick, the skin underneath it must be washed, but if it is thick, he must only washes the outer part.

Wiping over Kuffs and Socks: A foot covering of leather or similar material is called a *khuff*, and if it is of wool or similar cloth, it is called a sock (*jawrab*).

It is only allowed to wipe over *khuffs* and socks when making *wudoo* in order to purify oneself from lesser states of impurity.

Wiping over the Khuffs or socks is conditional upon the following:
1) They must have been worn in a state of purity after completing *wudoo* or *Ghusl* (both feet); **2)** It should only be done if one has worn it in a state of purity after having performed *wudoo* or *Ghusl* (and not *Tayammum*); **3)** That they fully cover the area that is usually washed; **4)** That they are permissible [not stolen or made of prohibited material, etc]; **5)** That they are free from impurities.

Wiping over the Turban: It is allowed to wipe over one's turban with the following conditions: **1)** The person is a male; **2)** It covers the normal part of the head which a turban covers; **3)** It should only be performed in *wudoo* (and not *Ghusl*) **4)** It should only be done if one has worn it in a state of purity after having performed *wudoo* or *Ghusl* (and not *Tayammum*)

Wiping over the Scarf (Khimaar): It is allowed for the woman to wipe over her head covering with moist hands on the following conditions: **1)** The person is a female; **2)** It should be a type which is wrapped around underneath the jaw; **3)** It should only be performed in *wudoo* (and not *Ghusl*) **4)** It should only be done if one wears it in a state of purity after having performed *wudoo* or *Ghusl* (and not *Tayammum*). **5)** that it covers the normal part of the head which a scarf usually covers.

The time limit of the wiping over the *khuffs*, socks, turban and scarf for one who is in his place of residence is 24 hours, while for the traveler it is 72 hours (for a journey that exceeds 85 k.m. in which it is allowed to shorten one's prayers).

The beginning time of the wiping for the resident is considered from the first time one wipes after wearing the piece of clothing until the same time the next day (24 hours).

The Extent of Wiping: When wiping over the *khuff*, one should pass his moist hand from the tips of his toes to his ankles with his fingers slightly open.

Note: If someone first wipes while they are considered a traveler and then becomes a resident, or vice versa, or he is in doubt about when he first wiped, he should regard himself as a resident.

Casts and Bandages: Casts and bandages used to cover wounds may be wiped with moist hands on the following conditions: **1)** There is a genuine need for the cast or bandage; **2)**That it does not exceed the required area to cover the wound properly; **3)** The cast or bandage should be wiped, while the other parts must be washed as normal.

One must remove the cast or bandage that exceeds the necessary area to be covered, unless some harm is feared.

Note: ✷ It is better to wipe both of the two khuffs simultaneously and not beginning with the right khuff first. ✷ It is not allowed to wipe over the bottom or back of the khuff or sock. ✷ It is undesirable to wash the khuffs instead of wiping over them, or wiping them more than once. ✷ As for the turban and scarf, one must wipe over most of it.[1]

Nullifiers of Wudoo: **1)** passage of anything through the privates or the anus, such as urine, feces, gas, pus, blood, semen, pre-seminal fluid or prostratic fluid, etc; **2)** loss of consciousness, by sleep, fainting, etc – except "nodding off" while sitting or standing; **3)** release of urine or feces from passages other than the urethra or the anus; **4)** passage of other forms of impurities from the body, other than urine or feces, such as large amount of blood; **5)** eating the flesh of camel; **6)** touching the private parts directly, without there being a barrier (like clothes, etc.); **7)** touching the private parts of others with sexual desire; **8)** apostasy from the religion of Islam.

If someone is sure about being in a state of purity, and then doubts whether he has broken it, he should act according to what he is sure about.

Bathing (Ghusl): The things that necessitate a full bath are the following: **1)**Ejaculation of semen,when one is awake due to desire, or passage of semen during sleep, with or without pleasure; **2)** entrance of the head of the penis into the vulva, even without ejaculation; **3)** upon accepting Islam, whether for the first time or after apostasy; **4)** menstruation; **5)** postpartum bleeding; **6)** death of a Muslim.

The Obligatory Acts of Ghusl: It is obligatory to have the intention that one is performing ghusl in order to purify themselves from a state of major impurity. Then, it is sufficient to wash the entire body including rinsing one's mouth and nostrils.

A complete *Ghusl* entails eight things: **1)** saying '*Bismillah*' at the beginning; **2)** washing the hands before entering them into a vessel; **3)** washing the impurities from the private parts; **4)** making *wudoo*; **5)** pouring water on the head three times; **6)** pouring water on the entire body; **7)** rubbing the body with the hands; **8)** starting with the right side of the body.

Impermissible acts during the state of minor impurity: **1)** touching the Qur'an; **2)** prayer; **3)** performing the *Ṭawaaf* around the Ka'bah.

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[1] It is treated like a shoe or a sock, in that only a part of it is wiped.

Impermissible acts during the state of major impurity: 1) recitation of the Qur'an; **2)** attending the Mosque (*Masjid*) without making *wudoo*, in addition to what was mentioned.

Disliked acts during the state of major impurity: 1) It is disliked that one sleeps after sexual intercourse or emission of semen without making *wudoo*; **2)** it is disliked to waste water while bathing.

Dry Ablution (Tayammum): The conditions for Tayammum are as follows: **1)** It should only be done when one does not have the ability to use water; **2)** It should be done with pure dust that is not burnt or scorched;

The Essential Elements of Tayammum: 1) Wiping the entire face. **2)** Wiping the hands to the wrists. **3)** Sequence. **4)** Succession.

The Nullifiers of Tayammum: 1) Those acts which nullify the *Wudoo*; **2)** Availability of water if *Tayammum* was performed due to its unavailability; **3)** Disappearance of the cause that had originally made *Tayammum* allowable, i.e., if a person did *Tayammum* due to some sickness and this sickness is cured.

The Praiseworthy Acts of Tayammum: ✸ doing the actions in sequence and succession if they are purifying themselves from a state of major impurity; ✸ postponing it to the last moment they need it; ✸ supplicating with those invocations said upon completing *wudoo*; ✸ It is undesirable to pat the dust repetitively for *Tayammum*.

Manner of Perfuming Tayammum: ✸ the person begins by making intention (*Niyyah*) with his heart; ✸ then he says '*Bismillah*' (in the name of Allah); ✸ then he strikes the dust once with both his hands; ✸ then he wipes his face by passing the palms over the face and beard; ✸ then he wipes his hands, the top of the right hand with the palm of the left, and the top of the left hand with the palm of the right.

Removal of Impurities: There are three types of beings: **1)** Living beings, which are of two kinds: **A)** Those which are filthy and impure (*najas*) like dogs and pigs and their derivatives, and birds and animals larger than the cat in their build, and are not lawful to be eaten. The urine, stool, sweat, semen, milk, mucous and vomit of this category of animate beings is considered filthy and impure. **B)** Pure and clean (*tahir*): there are three kinds of living beings considered clean and pure: **a.** Humans and all parts of the human are clean, including semen, sweat, saliva, mucus, milk, and the wetness of the private part of the female. As for urine, feces, pre-seminal fluid, prostate fluid and blood, they are impure. **b.** Animals which are lawful to eat, their urine, dung and droppings, sweat, semen, milk, mucus, vomit pre-seminal fluid and prostatic fluid is considered pure. **c.** Animals which are difficult for humans to avoid contact with and are not allowed to be eaten, such as the donkey, cat and mouse: only their saliva and sweat are impure. **2)** Dead beings: All dead beings are impure, except the dead of humans, fish, locusts, and those insects that do not have flowing blood, such as scorpions, ants and mosquitoes.

3) Non-living beings. All inanimate things are pure, such as earth, stones and their likes, except for those specifically mentioned above as impure.

Note: ✷ All blood, pus and secretions from wounds are impure, but a small amount is excused during prayer, if it is from a being regarded as pure. ✷ Blood that is pure is of two kinds: the blood of fish, and the blood that remains in meat after slaughtering a lawful animal. ✷ Any part that is cut off a live animal, as well as their embryos are all impure. ✷ Removal of impurities does not need a specific intention. Therefore, if rain cleans it [without one intending it], for instance, it becomes clean. ✷ Touching a filthy and impure thing or stepping on it does not invalidate the ablution, yet one *must* remove the impurity from the body, shoes or clothes.

Cleansing of Impurity is conditional upon the following: ✷ It should be cleaned by pure water; ✷ The washed garment should be wrung and squeezed outside the water if it is a type which is wrung and squeezed; ✷ The filth should be removed by scrubbing etc. if mere mashing is insufficient to remove it; ✷ If the impurities are those of the dog, the contaminated object should be washed seven times with water, and the eighth time with dirt or soap.

Useful Notes: ✷ If the earth is soiled with liquid impurities like urine, then it should be cleansed by pouring water over it until the color and smell of the impurity disappear. If the earth is soiled with impure solid impurities like feces, then it and all its remnants must be removed. ✷ If removal of the filth and impurity is impossible except with water, then water must be used. ✷ If the place of the impurity is not exactly known, the probable area and its surroundings are cleansed until it is certain that the impurity is removed. ✷ A person who performs *wudoo* for voluntary prayers may make the obligatory prayers with the same *wudoo*. ✷ The person who sleeps or passes gas does not have to perform *istinjaa*, since gas itself is not impure. One needs only to perform *wudoo* prior to the prayer and other acts of worship.

Rulings about the Natural Blood of Women

Menstruation

In the following discourse, '*Ḥayd*' is a periodic flow of blood from the womb, while '*Istiḥaadah*' is a follow of blood from the womb outside of the period due illness.[1]

Case	Ruling
What is the earliest and latest age for menses ?	The earliest age for menses is 9 years. Any flow of blood from the vagina before that age is *Istiḥaadah*. There is no latest age for menses.

[1] The differences between menstruation (*Ḥayd*) and *istiḥaadah* include: **1)** the blood of menstruation is dark reddish towards black, whereas the blood of *istiḥaadah* is bright red like the blood of a nosebleed; **2)** the blood of menstruation is thick and may be mixed with solid like pieces, whereas the blood of *istiḥaadah* is thin, flowing profusely like the blood which flows from a wound; **3)** the blood of menstruation usually has a foul offensive smell, whereas the smell of *istiḥaadah* is like normal blood.

There are things that are prohibited during menses, such as prayer, fasting, sexual intercourse, reciting Quran, remaining in Masjid, touching the Quran and circumambulation (Ṭawaaf).

What is the shortest period that menses can last ?	It may last as little as 24 hours. If it lasts less than that, it is considered *Istiḥaadah*.
What is the longest period that menses can last ?	It may last up to 15 days. If it lasts more than that, it is considered *Istiḥaadah*.
What is the minimum length of time between two menstrual periods one must be considered pure ?	The length of time must be at least 13 days. If blood appears before the completion of this time span, it is considered *Istiḥaadah*.
How long does menses last for majority of women ?	7-9 days.
How long do the majority of women remain pure between two menses ?	23-24 days.
Is the blood that flows during pregnancy a kind of menses ?	Any blood, brown substance, or yellow substance that appears during pregnancy is considered *Istiḥaadah*.
How does a woman know that her menses is over ?	**This can be known by one of two ways: 1)** by observing white discharge at the end of menses; **2)** by the cessation of bleeding and disappearance of blood, or brown or yellow substance for those that do not usually see this white discharge.
What is the ruling concerning female discharge while she is pure ?	Any clear or white, sticky discharge is not considered impure, while blood and brown or yellow substance is. However, both of these two types nullify the *wudoo*, and if the flow continues, it is considered *Istiḥaadah*.
What is the ruling concerning the brown or yellowish discharge that comes from the vagina ?	If it comes directly before or after the menses, it is of the menses, but if it is seen at other times, it is considered *Istiḥaadah*.
What if the menses commences before or after its normal time ?	Whenever the signs of menses appear, it is to be considered menses, on the condition that at least 13 days have passed since the completion of the previous menses, otherwise it is considered *Istiḥaadah*.
What if the menses lasts for longer or shorter than usual ?	It is considered menses, unless it extends past the maximum time limit for menses, which is 15 days.
What should a woman do if the blood flows continuously for a long period of time, for instance, for a month or more ?	If this is the case, one of the following four scenarios applies to her: **1)**If a woman knows the exact time of the month her menses usually starts its normal duration, whether she can distinguish the type of blood or not (i.e. menses or *Istiḥaadah*), therefore, she would consider the characteristics of regular menses as the time of her menses. Anything after that is to be considered *Istiḥaadah*.] **2)** If a woman knows the exact time of the month her menses starts, but does not know its duration, she should reckon it to be 6 or 7 days (the normal duration for most women), from the day her menses usually starts. [Anything after that is to be considered *Istiḥaadah*.] **3)** If a woman knows the duration of her menses, but does not know the exact time of the month it starts, she reckons the number of days she is sure of from the start of the lunar month. [Anything after that is to be considered *Istiḥaadah*.]

Postpartum Bleeding (*Nifaas*)

Question	Ruling
What if a woman gives birth but does not see any blood ?	The ruling of *nifaas* then does not apply to her, there is no obligatory bath due upon her, and it does not break her fasting.
What if she sees the signs of childbirth ?	The blood and amniotic fluid which accompanies labor signaling the onset of childbirth birth is not considered *nifaas*, but rather *Istiḥaadah*.
What about the blood that flows during childbirth ?	This is *nifaas*, even if the baby has not fully come out, or has only come out partially. It is not obligatory to make up the missed prayers during that time.
When does the time of childbirth begin ?	One should start to count the days as soon as the baby comes out completely from the womb of the mother.
What is the shortest period of *nifaas* ?	There is no set minimum limit. Thus, whenever blood stops flowing after childbirth, it becomes obligatory upon the woman to take a full bath and start offering prayers, and she should not wait for the full forty days to resume them.
What is the longest length of time *nifaas* may last ?	The longest length of time is 40 days, and whatever blood is seen after this time is not considered *nifaas*. Instead, after this time elapses, it becomes obligatory upon the woman to take a full bath and start offering prayers, except if the end of this 40 day time period happens to fall at the same time she normally experienced her menses prior to pregnancy, [in which can she would consider the blood as menstruation]
What if a woman gives birth to twins or more ?	The time of starting the calculation of *nifaas* begins with the birth of the first child.
What about the blood after a miscarriage?	If the miscarried fetus is eighty days old or less, the blood is considered *Istihaadah*, and if it is ninety days old or more, the blood is of *nifaas*. The fetus should be examined if it is between 80 to 90 days. If it has the shape of a human then the blood is of *nifaas*, and if not then the blood is of *Istiḥaadah*.
What if the blood stops before forty days, and then it returns again?	If the blood stops before the completion of forty days, she is considered pure, and she should bathe and pray. If the flow of blood returns before the completion of forty days, she should again stop praying and consider it as *nifaas*, [until she becomes pure again]. She continues in this manner until she completes her forty days.

Notes : ✸ The women in the state of *Istiḥaadah* must pray, and she must perform a new *wudoo* for each prayer. ✸ If the woman becomes pure before the setting of the sun, she must pray the Žuhr and Afternoon Aṣr Prayers of that day, and if she becomes pure before the time for Fajr arrives, she must pray the previous Maghrib and Isha prayers. ✸ If the time of the prayer arrives and the woman experiences menses or *nifaas* before performing that prescribed prayer, she does not have to make that prayer up after becoming pure. ✸ A woman must loosen the braids in her hair when performing *Ghusl* after menses and *nifaas* whereas she does not have to do so when performing *Ghusl* after intercourse. ✸ It is disliked for the husband to have sexual intercourse with his wife during *Istiḥaadah*, yet it is allowed if there is a strong need. ✸ It is an obligation for a woman in a state of *Istiḥaadah* to perform ablution for each obligatory prayer after cleaning her private parts. ✸ It is allowed for a woman to take medicine to postpone her menses in order to complete her Ḥajj or *Umrah* rituals, or to complete the fast of Ramadan, on the condition that the medicine does not harm her in any way.

Women in Islam

Women are equal to men in their reward and status in the sight of Allah according to their faith and deeds. The Prophet (ﷺ) said: ***"Verily women are the twin halves of men."*** (Abu Dawud). They have the right to ask for their rights or to remove some sort of oppression. The reason for this is that the message of Islam is directed to men and women both, except in those matters that there is a text to distinguish between the two. These rulings are not many if they are compared to the rest of the Islamic rulings. This is because the Islamic law takes into consideration the differences between the two concerning their creation and abilities. Allah (ﷻ) said: ***"Does He who created not know, while He is the kind, the all-Aware?"*** [14:67]. Women have their responsibilities and so do men, and any interfering from any side into the affairs of the other one is going to harm the balance of life. Women are given the same reward as men even while they are at home. Asmaa bint Yazid came to the Prophet (ﷺ) while he was sitting with a number of his companions and said: ***"Messenger of Allah, may both my parents be sacrificed for you.' I am the representative of the women that was sent to you. There is no woman from the east or west, who heard of me coming to you or didn't, except that she agrees with me. Allah has sent you with the truth as His messenger to both men and women. We believe in you and your Lord who sent you. Yet we, women, are restricted, home bound. We stay in your 'i.e. men's' homes, give you your pleasure, and bear your children. You, men, have been favored over us with attending Friday prayer and congregational prayers in mosques, visiting the sick, attending funerals, offering Hajj and Umrah repeatedly. When you men go out intending pilgrimage or jihad, we take care of your property, sew your clothes, and bring up your children for you. Do we have a share of your reward?"***

The Prophet (ﷺ) turned to his companions asking them: ***"Have you ever heard a better statement by a woman than this one who is asking about matters of her religion?"***

They said: ***"We would not have thought that a woman would ever be able to express such meanings as this lady."***

The Prophet (ﷺ) turned to Asmaa and said: ***"Listen, woman, and inform other women who sent you, that a woman who is a very good wife, keen to please her husband and doing what he likes is equal to all that." As she left, she was glorifying Allah and happy of what she had heard."*** (al-Baihaqi).

A group of women came to the Prophet (ﷺ) and said: ***"O Messenger of Allah, men have been giving the favor of fighting for the sake of Allah. Is there not something that we can do to get the same reward?".***

The Prophet (ﷺ) said: ***"The work that one of you does at her home is similar to what the warrior does for the sake of Allah."*** (al-Baihaqi).

Also the Prophet (ﷺ) has promised those who are good to their female relatives with a great reward. The Prophet (ﷺ) said: ***"Whoever spends on two daughters, or two sisters, or his relatives seeking Allah's reward so that he may suffice them or that Allah will enrich them from His bounty, they will be a shield for him against the hellfire."*** (Ahmad)

Some rulings concerning women:

✸ It is forbidden for a man to be secluded with a woman without her *Mahÿram*.[1] The Prophet (ﷺ) said: ***"A man may not be secluded with a woman except with a Mahÿram".*** (al-Bukhari and Muslim)

✸It is permissible for a woman to pray in the *Masjid* but it is disliked if she fears any temptation. Aishah (رضي الله عنها) said: ***"If the Messenger of (ﷺ) had lived to see how women have started to behave, he would have prevented them from going to the Masjid as the women of the Children of Israel were prevented."*** (al-Bukhari and Muslim). A women's reward for praying at home is multiplied just like a man's reward is when he prays at the *Masjid*. A woman came to the Prophet (ﷺ) and said: ***"O Messenger of Allah, I love to pray with you." He said, "I know that you love to pray with me, but your prayer in the most secluded area of your home is better than your prayer in your room. Your prayer in your room is better than your prayer in your house. Your prayer in your house is better than your prayer in the Masjid of your people. Your prayer in the Masjid of your people is better than your prayer in my Masjid."*** (Ahmad) "A woman came to the Prophet ﷺ and said, 'O Messenger of Allah, I love to pray with you.' He said, 'I know that you love to pray with me. [But] your prayer in the most secluded area of your home is better for you than your prayer in your room. Your prayer in your room is better than your prayer in your house. Your prayer in your home is better for you than your prayer in the Mosque of your people. Your prayer in the Mosque of your people is better for you than your prayer in my Mosque.". He (ﷺ) also stated: ***"The best places of prayer for women are in their homes"*** (Ahmad).

✸Hajj and Umrah are not mandatory upon a woman except if she finds a *Mahÿram* to go with her, and it is not permissible for her to travel without one. The Prophet (ﷺ) said: ***"A woman is not to travel for more than three days except with a Mahÿram".*** (al-Bukhari and Muslim).

✸It is not permissible for women to visit graves, nor is it permissible for them to follow the deceased's body *(janazah)*. The Prophet (ﷺ) said: ***"Allah curses women who frequently visit graves***." Umm Attiyah (رضي الله عنها) said: ***"We were prohibited from following the funeral procession, and it was not enforced on us."*** (al-Bukhari and Muslim).

✸It is permissible for a woman to dye her hair with any color except black, for it's disliked, if it's going to be a deception for a man who comes to marry her

✸ It is mandatory to give women their share of inheritance which Allah has decreed for them, and it is unlawful to deprive them from it. It has been mentioned in a narration: ***"Whoever tries to avoid giving the inheritance to his heirs, Allah will deprive him of his inheritance in Paradise on the Day of Resurrection."*** (Ibn Majah).

✸ It is obligatory for a husband to pay the expenses of his wife (and children) including all their needs of food, drink, clothes and housing according to the recognized customs and behavior. Allah (ﷻ) said: ***"Let a man of wealth spend from his wealth, and he whose provision is restricted- let him spend from what Allah has given him."*** [65:7]. If a woman doesn't have a husband then it is

[1] ***Maḥram***: Is either her husband or a close male relative whom she is prohibited to marry by Islamic law, like her brother, father, uncle or nephew etc.

obligatory on her father, brother or son to do so. If she doesn't have any close relatives then is it praiseworthy for anyone of the people to do so. The Prophet (ﷺ) said: ***"The one who looks after a widow or a poor person is like a warrior who fights for Allah's Cause, or like him who performs prayers all the night and observes fast all the day."*** (al-Bukhari and Muslim)

✸A woman has more right to get custody of her young child as long as she in not married, and it is upon the child's father to pay for his expenses as long as he is with her.

✸ It is not praiseworthy for a woman to greet a man first, especially if she is young or afraid of any temptation

✸It is praiseworthy (*mustahabb*) to shave the pubic hair, pluck the armpit hairs and to cut the nails every Friday, and it is disliked to leave them more than forty days

✸ It is forbidden for a woman to remove hair from her face, like her eye-brows. The Prophet (ﷺ) said: ***"Allah has cursed the woman who removes hair for her face, and the one who gets hair removed from her face."*** (Abu Dawud)

Mourning the deceased (*Ihdaad*): It is not allowed for a woman to mourn for a deceased person for over three days except for her husband. The Prophet (ﷺ) said: ***"It is not permissible for a woman who believes in Allah and the Last Day to mourn over a dead person more than three days- except for her husband, who she mourns for four months and ten days."*** (Muslim).

It is obligatory for her to mourn for him four months and ten days.

In this period it is not allowed for the wife to wear any kind of make up like rouge, eye makeup, or to wear jewelry, including even a ring, to wear perfume, and to wear attractive bright colored clothing like red or yellow.

However, it is allowed for her to trim her fingernails, to clean her body and hair, to remove undesired body hair and to bathe. There is no specific color of clothes (such as black) that the mourning woman should wear in her mourning period.

The wife must remain residing in the house of her husband and it is forbidden for her to leave it except for a necessity and, in such a case, she should do that during the daytime.

✸It is forbidden for a woman to shave her hair except for necessity, and it is allowed for her to shorten it, on the condition that she doesn't imitate men. The Prophet (ﷺ) said: ***"Allah curses those women who imitate men"***. (al-Bukhari).

She also shouldn't imitate the disbelievers. The Prophet (ﷺ) said: ***"Whoever imitates a people is but one of them".*** (Abu Dawud)

✸ Women must cover their body when they leave their homes with a garment (*jilbab*) that fulfills the following conditions: **1)** It must cover her entire body; **2)** It must not become a source of attraction and decoration in itself; **3)** It must be thick and not transparent; **4)** It must be loose fitting and not tight; **5)** It must not be perfumed; **6)** It must not resemble men's clothing; **7)** It must not resemble the clothing of the disbelievers; **8)** It must not be *libaas ul-shuhrah* (extravagant dress, or to show off, or something worn as a status symbol).

The *Awrah* (parts of the body that are impermissible to be displayed) of a woman with others is of three types: **1)** With her husband, he can see whatever he want of her; **2)** With other women and her *Mahÿrams*, they can see what is apparent of her

and that is like her face, her hair, her neck, her hands, her feet and her wrist. **3)** With other men, they are not allowed to see anything of her except that which is out of necessity, like for treatment. The reason for this is that a woman's temptation is in her face. Fatimah bint al-Munther (رضي الله عنها) said: ***"We used to cover our faces from men."*** (al-Haakem). Aishah (رضي الله عنها) said: ***"The riders would pass by when we were with the Messenger of Allah (ﷺ) in ihraam. When they drew near to us one of us would lower her garment (jilbab) from her head over her face, and when they had passed by we would uncover (our faces).*** (Abu Dawud)

✸ **Types of determined waiting period (*'Iddah*): There are various types of *'Iddah*: 1)** The *'Iddah* of the pregnant or divorced woman until her delivery; **2)** The *'Iddah* of the widow is four months and ten days; **3)** The *'Iddah* of the woman who is divorced during her menses period, (which is called innovated divorce (*Tÿalaaq Bid'i*)) is three complete menstrual cycles after the divorce; **4)** The *'Iddah* of the woman who does not experience menses is three months.

During the period of the *'Iddah*, it is obligatory for a woman who has the possibility that her husband may return her into the state of marriage to remain in her home with her husband, and he is allowed to see her and be alone with her until the period of *'Iddah* is over - perhaps Allah will guide them to reconciliation.

The return (*Raj'ah*) of the woman to her husband and voiding of the divorce is either by the clear statement of the husband, like saying: "*Raja'tuki*" (I have returned you, i.e., to myself in marriage) or by having sexual intercourse. The act of returning her to the state of marriage does not require her consent[1].

✸ It is forbidden for a woman to give herself in marriage. The Prophet (ﷺ) said: ***"Any woman who marries without her (wali) guardian's consent, then her marriage is void, her marriage is void, her marriage is void."*** (Abu dawud)

✸ It is forbidden for a woman to lengthen her hair artificially, or to tattoo any part of her body. These two actions are major sins. The Prophet (ﷺ) said: ***"Allah has cursed the women who wear false hair and put it on others, and those who tattoo themselves and tattoo others."*** (al-Bukhari and Muslim)

✸ It is forbidden for a woman to ask her husband for divorce without any reason. The Prophet (ﷺ) said: ***"Any woman who asks her husband for a divorce when it is not absolutely necessary, the fragrance of Paradise will be forbidden for her."*** (Abu Dawud and Ibn Majah)

✸ It is mandatory for a woman to obey her husband in that which is permissible especially if he calls her to bed. The Prophet (ﷺ) said: ***"If a man calls his wife to his bed and she refuses, and he spends the night angry with her, the angels curse her until morning."*** (al-Bukhari and Muslim).

✸ It is forbidden for a woman to put on perfume if she knows that she is going to pass men. The Prophet (ﷺ) said: ***"Any woman, who puts on perfume then passes by people so that they can smell her fragrance, then she is so and so (i.e an adulteres)s."*** (Abu Dawud)

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[1] If she has a valid reason for not wanting to remain with her husband after that, she can file for a "Khul'" (an annulment of the marriage from the wife's part).

The Prayer (Salah)

Call to Congregational Prayer (*Adhan*) and Announcement of the Beginning of Prayer (*Iqamah*)

Both the *Adhan* and the *Iqamah* are community obligations (*Fard Kifaayah*) for men who are not travelling (in a state of residence), while they are *Sunnah* for one praying alone and travelers. As for women, they are disliked (*Makrooh*).

Neither the *Adhan* nor the *Iqamah* are allowed to be made before their times, except for the *Adhan* of the Dawn Prayer (*Fajr*), for which the first of the two[1] is allowed to be called any time after the middle of the night.

The Prerequisites (Shuroot) for the Prayer: 1) Islam. **2)** Sanity (Aql). **3)**Discretion. **4)** Cleanliness from filth according to one's ability. **5)** The entrance of the time of prayer. The times are as follows: **The time of Žuhr (Noon) prayer** begins when the sun starts its decline after its zenith in the sky until the shade of anything is equal to its length. **The time of Aṣr (Afternoon) prayer** begins from the time Žuhr ends until the shadow of an object is double its own length; this is what is preferred, but due to need it can be extended until the sun sets. **The time of Maghrib (Sunset) prayer** starts after the setting of the sun until the disappearance of redness or twilight of the sky. **The time of Isha (Night) prayer** is up until the middle of the night[2], and can continue up until the time of the dawn if necessary.**The time of Fajr (Dawn) prayer** begins at dawn[3], until the sun rises. **6)** Covering the private areas according to one's ability with something opaque. The extent of the private area for a male who has reached the age of 10 years or older is from his navel to the knee, and for a woman who has reached puberty is her entire body except her face in prayer. **7)** Absence of impurities on the body, clothes and the place of prayer according to the best of one's ability. **8)** Facing the Prayer Direction (Qiblah) according to one's ability. **9)** Intention (Niyyah).

The Essential Elements, or Pillars (Arkaan)[4] of Prayer: 1) Standing (Qiyaam) in prayer for those who are able; **2)** Saying Allahu Akbar (Takbeerat-al-Ihraam) for commencement of the prayer. This statement makes all other words and actions not related to the prayer prohibited. **3)** Reciting Surah-al-Fatihah. **4)** Bowing (Rukoo'). **5)** Standing after Rukoo'. **6)** Straightening up fully after Rukoo'. **7)** Prostrations (Sujood, sing, Sajdah) on the seven parts of the body (two feet, two knees, two palms of hands, and the head which includes the forehead with the nose). **8)** Sitting up after the prostraton and sitting between the two Sajdahs. **9)** Saying the last testimony (Tashahhud). **10)** Sitting for the last Tashahhud. **11)** Saying prayers for the Prophet (ﷺ) in the last sitting. **12)** Ending the Prayer with saying "As-Salaam Alaikum wa Rahmatullah" (Tasleem). **13)** To perform each of these pillars properly, in that one settles fully into their positions. **14)** Performing all these pillars in the

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[1] There are two *adhaans* for the Fajr prayer, one for *tahajjud* (the voluntary night prayer) and one for Fajr.
[2] Note that the middle of the night is not 12:00 a.m., but rather half the time between Maghrib and Fajr.
[3] The first appearance of light in the sky.
[4] What is meant by pillars here are those actions which, if left, must be madeup for, or else the prayer is rendered invalid.

order mentioned above.

The prayer is not regarded as valid except if these pillars are performed. If someone misses any of them in one unit (*Rak'ah*) of the prayer, that unit is void, whether it is left intentionally or forgetfully.

The Obligatory Acts (*Wajibaat*)[1] of Prayer: 1) All of the *Takbeeraat* (saying "Allahu Akbar" [2]), apart from Takbeerat-ul-Iḥram. **2)** Saying "*Sami'a Allahu lIman Ḥamidah*" [3], after standing from rukoo' by the Imam in a congregational prayer and by the individual if not in a congregation. **3)** Saying "*Rabbana wa lakal-Ḥamd*" [4] after standing from rukoo'. **4)** Saying ***"Subhÿaana Rabbiyal-Ažeem"*** [5] once in the bowing. **5)** Saying "***Subḥaana Rabbiyal-A'laa***" [6] once in the prostration. **6)**Saying "***Rabbi ighfir li***" [7] between the two sajdahs. **7)** The first Tashahhud. **8)** To sit for the first Tashahhud.

Whoever leaves any one of these eight obligations of sayings or actions intentionally, his prayer is void. If he leaves anything of them due to forgetfulness, he should make the two prostrations of forgetfulness.

The Praiseworthy Acts (*Sunan*) of Prayer: They are of two types: sayings and actions. Not performing the *Sunan* acts of prayer does not invalidate the prayer, even if left intentionally.

The *Sunan* of sayings include the following: ✷ reciting the opening supplication; ✷ seeking refuge from Satan (*al-Isti'adhah*); ✷ beginning the recitation of the Qur'an with the name of Allah (*Basmalah*); ✷ saying "*Ameen*" at the end of *Surah-al-Fatiḥah* aloud in prayers in which the recitation is audible; ✷ reciting some verses from the Qur'an after the *Fatiḥah*; ✷ the Imam reciting aloud (the followers or *ma'moom* are prohibited to recite aloud. while a person offering his prayer individually is free to choose); ✷ saying "*Ḥamdan Katheeran Tayyiban Mubarakan fihi Mil`as-Samaawaati wa Mil`al-Arđi…*" after saying "*Rabbanaa wa-lakal-Ḥamd*"; ✷ saying "*Subḥaana Rabbiyal-Ažeem*", "*Subḥaana Rabbiyal-A'laa*" and "*Rabbi ighfir li*" more than once in bowings, prostrations and the sittings; ✷ saying a supplication before the final saying of "*As-Salam alaikaum wa Raḥmatullah.*"

The *Sunan* of actions include the following: ✷ raising the hands at the time of *Takbeerat-al-Iḥram*, at the time of bending for the *rukoo'*, at the time of raising up from it to a standing position, and at the time of standing up from the first *at-Tashahhud*; ✷ placing the right hand on the left below the chest while standing; ✷ keeping the eyes on the spot of prostration; keeping the feet separated while standing; ✷ placing the knees on the ground first, then the hands and the forehead

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[1] What is meant by the obligatory acts here are those actions which, if left, the person must make two prostrations for forgetfulness at the end of the prayer, but need not make up the actual missed acts.
[2] "Allah is the Greatest".
[3] "Allah answers he who praises Him".
[4] "O Our Lord to You is praise".
[5] "Glory be to Allah, the Great".
[6] "Glory be to Allah, the Exalted".
[7] "O Lord forgive me".

when going down for prostration; ✷ keeping the stomach separated from the thighs, and separating the thighs from the calves in prostration; ✷ keeping a distance between the knees while bowing; ✷ keeping both the heels propped up while toes firmly placed on the ground with some distance between them and pointing [the toes] towards the *Qiblah* in prostration; ✷ placing the hands with the fingers together on the ground at the level of the shoulders while prostrating; ✷ standing up by putting the pressure on the feet first and then relying on the knees with the hands when standing; ✷ propping up the right foot and spreading the left while sitting on the left thigh in the sitting for the first *Tashahhud* (see the chart at the end of this book for two ways of sitting which is called *Iftiraash*); ✷ sitting on the buttocks keeping the left foot spread under the right leg and right foot propped up in the second *at-Tashahhud* (see chart for three ways of sitting which is called *Tawarruk*); ✷ spreading the hands on the thighs with fingers joined together pointing towards the *Qiblah* between the two prostrations; ✷ making a circle with the middle finger and thumb of the right hand, and pointing the index finger during the remembrance of Allah and supplication, symbolizing the Oneness of Allah (ﷻ); ✷ turning to the right and then left when making the final salutations (*Tasleem*).

Prostrations of Forgetfulness: It is from the Sunnah to make [two] prostrations of forgetfulness if one mistakenly recites something in a place where they should not, such as reciting the Qur'an in prostration. It is permissible to prostrate for leaving a Sunnah act of the prayer. However, it is an obligation (Wajib) to make the prostrations of forgetfulness if one adds a bowing, prostration, standing, sitting or gives salutations before the end of the prayer, or makes a clear mistake in the recitation of the Qur'an which changes its meaning, if one leaves any obligatory act, or if one is doubtful about an addition at the time of adding it.

The prayer becomes invalid if one intentionally leaves off making the obligatory prostrations of forgetfulness. A person may make these two prostrations before or after the final salutations. However, if one forgets to make the prostrations of forgetfulness until quite a while later after the completion of the prayer, then it is no longer necessary.

The Description of the Prayer:

✷ One begins by facing the prayer direction (*Qiblah*) saying ***"Allahu Akbar"***.

✷ The *Imam* (leader) says all the *Takbeeraat* (saying "*Allahu Akbar*") aloud so that those following may hear him, while the followers say them quietly.

✷ He raises his hands at the beginning of the *Takbeer* near to his shoulders, and then he places his hands below his chest with his right hand on top of the left.

✷ He keeps his eyes at the place of his prostration and says an opening supplication which has been reliably reported in an authentic narration. For example, he may say, ***"Subḥaanak Allahumma wa bi Ḥamdika wa Tabaarakasmuka wa Ta'alaa Jadduka wa la ilaaha ghairuk"***

"You are Glorified O Allah, and Praised; Your Name is Blessed; Your Majesty is Exalted, and none has the right to be worshipped but You."

✷ Then he says ***"A'udhu billahi min-ash-Shaiṭan-ir-Rajeem"*** **(I seek refuge in Allah from the accursed Satan)**. Then he says ***"Bismillah-ir-Raḥman-ir-Raḥeem"*** (**In the name of Allah, the Most Beneficent in Mercy, Most Merciful**).

✷ All of this is stated quietly, and then he recites *Surah al-Fatiḥah* aloud if he is the Imam in a prayer in which is read aloud. It is <u>recommended</u> that the followers recite *Surah al-Fatihah* in the times of quietness of the Imam if the prayer is one which is read aloud, and <u>obligatory</u> if the prayer is one which is read quietly, i.e., *Žuhr* and *Aṣr*.

✷ Then he reads whatever else he wishes from the Qur'an. It is better to make his recitation of the *Fajr* prayer with the "*Mufaṣṣal*" chapters, of the "shorter" chapters in the *Maghrib* prayer, and in the rest of the prayers from the "medium" chapters. The longer *Mufassal* chapters are from *Surah Qaaf* [50] to *Surah an-Naba'* [78], the latter to *ađ-Đuha* [93] are known as the "medium", and "shorter" from there to *Surah an-Nas* [114]. The Imam recites aloud in the *Fajr* prayer and in the first two *rak'ah*s of the *Maghrib* and *Isha* prayers. All other prayers are to be recited silently.

✷ Then he raises his hands as he did in *Takbeerat-al-Iḥram* and says ***"Allahu Akbar"*** and then bows. He puts his hands firmly on his knees while spreading his fingers and straightens his back such that the head is equal with his mid-section, neither higher nor lower. Then he says, ***"Subḥaana Rabbiyal-Ažeem"*** (**Glory be to Allah, the Great)** three times.

✷ Then he raises his head saying, ***"Sami'Allahu liman Ḥamidah "*** (**Allah answers he who praises Him**). Then he raises his hands as he raised before bowing to a standing posture and says ***"Rabbanaa wa-lakal-Ḥamd "*** (**O Our Lord, to You is praise**) adding to it, ***"Ḥamdan Katheeran Ṭayyiban Mubaarakan fihi Mil'-as-Samaawaati wa Mil'-al-Arđ wa Mil'a ma Shi'ta min Shay'in ba'd "*** (**Many praises that are pure and blessed, the fullness of the heavens, the fullness of the earth, and the fullness of whatever You wish afterwards**).

✷ Then he prostrates while saying ***"Allahu Akbar"***. He keeps his stomach away from his thighs and thighs from his calves while prostrating on his forehead and nose, both palms of the hands, both knees, and toes of both feet, with the fingers and toes pointing towards the *Qiblah*; and he says three times in the prostration ***"Subḥaana Rabbiyal-A'laa"*** (**Glory be to Allah, the Exalted**). He can say that several times or he can supplicate whatever he wills.

✷ Then he raises his head saying, ***"Allahu Akbar"*** sitting on his left thigh while propping the right foot with the heel up and the toes planted to the ground facing the *Qiblah*. Then he says ***"Rabbighfir-li, warḥamni, wajburni, warfa'ni, warzuqni, wanṣurni, wahdini, wa-'afini"*** (**O Allah forgive me, and have mercy on me, and strengthen me, and raise my rank, and give me sustenance, and give me victory, and guide me, and pardon me**).

✷ Then he prostrates as the previous prostration and raises his head saying, ***"Allahu Akbar"*** and stands up repeating the second *Rak'ah* as the first.

✷ Then he sits in the state of *Iftirash* for the first testimony (*at-Tashahhud al-Awwal*), putting his right hand on his right thigh and left hand on his left thigh and making a fist of his right hand while making a circle with the thumb and middle finger and pointing with his middle finger says **"*At-Taḥiyyaatu lillahi waṣ-Ṣalawaatu wat-Ṭayyibaat, as-Salaamu alaika ayyuhan-Nabiu wa Raḥmatullahi wa barakatuh, asalamu alaina wa ala Ibadillahis-Ṣaaliheen. Ash-hadu allaa ilaaha illallahu wa Ash-hadu anna Muḥammadan Abduhu wa Rasuluh*"** (**The best of salutations and greetings are for Allah, and prayers and everything pure and good. May the peace, mercy and blessings of Allah be on you, O Prophet. May the peace be upon us and on the righteous slaves of Allah. I testify that there is none that has the right to be worshipped except Allah and I testify that Muḥammad is His Slave and Messenger**).

✷ Then he stands and prays the third and fourth *Rak'ah,* making them shorter than the first two. He recites in them *Surah-al-Fatiḥah* only and sits in the state of *Tawarruk* for the last testimony (*at-Tashahhud al-Akheer*) and says the same as in the first and adds to it, **"*Allahumma ṣalli ala Muḥammad wa ala Aali Muḥammad kama ṣallaita ala Ibraaheem wa ala Aali Ibraaheem, innaka Ḥameedum Majeed, wa Baarik ala Muḥammad wa ala Aali Muḥammad kama baarakta ala Ibraaheem wa ala Aali Ibraaheem, innaka Ḥameedum Majeed* "** (O Allah, send prayers upon Muḥammad and the followers of Muḥammad, just as You sent prayers upon Abraham and upon the followers of Abraham. Verily, You are full of praise and majesty. And send blessings upon Moḥammad and upon the family of Muḥammad, just as You sent blessings upon Abraham and upon the followers of Abraham. Verily, You are full of praise and majesty).

It is from the *Sunnah* to say **"*Allahumma Inni A'udhu bika min adhaabi Jahannam, wa min adhaabil-Qabr, wa min fitnatal-Maḥya wal-Mamaat, wa min fitnat almaseeḥ ad-Dajjal* "** (**O Allah I seek refuge in You from the punishment of Hellfire, and from the punishment of the Grave, and from the trial of life and death, and from the trial of the *Dajjal* (Antichrist) .** He then may also say other supplications as mentioned in the Qur'an and the *Sunnah.*

✷ Then he says **"*As-Salaamu Alaikum wa Raḥmatullah*"** (Peace and the Mercy of Allah be upon you) turning his head to his right and then saying the same, turning his head to his left.

It is the *Sunnah* of the Prophet (ﷺ) to say some of the supplications after the completion of the prayer as mentioned in the Hadith. [1]

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[1] Some of these are as follows: One says, "*Astaghfirullah*" [I ask for Allah's forgiveness] three times, and then says, "*Allaahumma innaka antas-Salaam wa minkas-Salaam Tabaarakta ya Dhal-Jalaali wal-Ikraam*" (O Allah You are the Peace, and from You is Peace, You are Blessed, O One of Majesty and Generosity). One also says, "***LA ILAAHA ILLALLAH, wahdahu la shareeka lah, lahul-mulku walahul-hamd, wa huwa 'ala kulli shaiyin qadeer. La ḥawla wa la quwwata illa billah, LA ILAAHA ILLALLAH wala na'abudu illa iyyah, lahun-ni'matu walahul-fadl wa lahuth-thana-ul-ḥasan, LA ILAAHA ILLALLAH mukhliseena lahud-deen wa lauw karihal-***

The Prayer of the One Who is Ill : ✷ If standing increases one's illness or if a person is unable to stand, he should pray sitting. If one is not able to pray sitting, he should pray while lying down on his side. If one is not able to pray lying down on his side, he should pray on his back. ✷ If one is not able to perform the bowing and prostration, he should signal [with his body] to symbolize them. ✷ If one misses any of his prayers, he should make them up belatedly. ✷ If one is not able to make each prayer in its time, he may combine the Žuhr and the Aṣr prayers together, and the Maghrib and the Isha prayers together in either of their respective times.

The Prayer of the Traveler: ✷ If the distance of the journey is more than around eighty kilometers, and it is a lawful journey, the person may shorten the *Žuhr*, the *Aṣr* and the *Isha* prayers from four *Rak'ah* to two. ✷ If the person intends to stay at his destination for more than four days – 20 obligatory prayers – he should perform them in their full forms and not shorten them. ✷ One should perform the prayers fully when praying behind an Imam who is resident. ✷ If one remembers a prayer in his journey that he had forgotten as a resident or vice-versa, he should pray it in its complete form. ✷ The traveler may perform the prayers in their complete form if he wishes, yet to shorten them is better.

The Friday Prayer (Ṣalat-ul-Jumu'ah): This prayer is better than the Žuhr. It is an independent prayer and not a shortened form of Žuhr. It is not allowed to perform it with four *Rak'ahs*, to make it with the intention of *Žuhr*, or to combine it with the *Aṣr* prayer, even if there may be a valid reason for that.

The Odd-numbered Prayer (Ṣalat-ul-Witr): ✷ This prayer is a *Sunnah* and it is to be made after *Isha* until the time of *Fajr*. ✷ The least number of *Rak'ahs* for the *Witr* prayer is one *Rak'ah*, and the most number of *Rak'ahs* one may pray is eleven. ✷ It is better to make the salutation after every two *Rak'ahs*. ✷The least

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***kafiroon. la mani'a lima a'atait, wala mu'tiya lima mana'at, wala yanfa'u thal-jaddi minkal-jad*.**" (There is none that has the right to be worshipped except Allah alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. There is no might and no power except with Allah, There is no one that has the right to be worshipped except Allah and we worship none except Him. For Him is all favor, grace and glorious praise. There is none that has the right to be worshipped except Allah and we are sincere in religion to Him although the disbelievers detest it. O Allah, none can prevent what You have willed to bestow, and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone since from You is all wealth and majesty). He may add after *Ṣalat-ul-Fajr* and *Ṣalat ul-Maghrib* after the preceding, "*La ilaaha illallahu waḥdahu la shareeka lah, lahul-mulku walahul-ḥamd, yuḥyi wa yumeet, wa huwa ala kulli shai`in qadeer.*" (There is none that has the right to be worshipped except Allah, alone without partner, to Him belongs all sovereignty and praise, He gives life and causes death and He is Omnipotent over all things.) After every prayer, the individual should say, "*Subhaanallah*" (Glorified be Allah or How perfect is Allah), "*Al-ḥamdulillah*" (All praise is for Allah) and "*Allahu Akbar*" (Allah is the Greatest) each thirty-three times and then for the hundredh say, "*La ilaaha illallahu wahdahu la shareeka lah, lahul-mulku walahul-ḥamd, wa huwa 'ala kulli shai`in qadeer.*" (There is none that has the right to be worshipped except Allah alone without partner, to Him belongs all sovereignty and praise and He is Omnipotent over all things). Then one should read the Verse of the Footstool (2:255), *Surat ul-Ikhlaṣ* (112) and *Surat ul-Falaq* (113) and *Surat un-Naas* (114). After *Ṣalat-ul-Fajr* and *Ṣalat-ul-Maghrib*, he should repeat the recitation of these chapters three times.

complete form of *Witr* prayer is to perform it in three *Rak'ahs* with two salutations [meaning performing two *Rak'ahs* and making the salutations and then one *Rak'ahs* by itself with another salutation at the end of it]. ✸ It is *Sunnah* to recite *Surat-ul-A'la* [87]in the first *Rak'ah*, *Surat-ul-Kaafiroon* [109] in the second and *Surat-ul-Ikhlaas* [112] in the third *Rak'ah*. ✸ It is recommended that you make *Qunoot* after bowing (*rukoo'*), by raising your hands and supplicating aloud even if you are praying alone.

Funerals (Janaazah): ✸ Washing the deceased Muslim's body, placing the shroud upon him, making the funeral prayer, carrying him and placing him in the grave are all community obligations (*Fard Kifaayah*). ✸ Martyrs in Islamic Jihad are not to be washed or placed in the shroud, but rather should be buried as they died and it is allowed to pray the funeral prayer upon them. ✸ The shroud of the Muslim male contains three sheets while the female's shroud should be of five sheets: a loincloth, head covering, upper wrap and two over-all wraps. ✸ The *Sunnah* is for the Imam or a person praying alone to stand at the chest of the male and the middle of the female. ✸ One stands and says "*Allahu Akbar*" four times, raising his hands every time: **in the first he says "*Allahu Akbar*"** and seeks refuge in Allah, says "*Bismillah*" and reads only *al-Fatihah* silently; **in the second he says "*Allahu Akbar*"** and reads the salutations on the Prophet (ﷺ); **in the third he says "*Allahu Akbar*"** and supplicates to Allah for the deceased; **in the fourth he says "*Allahu Akbar*"** and then stands a bit and then says "*as-Salaamu alaikum*".

✸ It is not allowed to raise the grave above the level of the ground except a hand span, to put any type of plaster on it, to kiss it, to place incense near it, to write on it, to sit or walk on it, to place any kind of illumination on it, to circumambulate around it, to build a mosque on it, or to place a grave in a mosque. Moreover any tombs (or buildings) built over a grave must be demolished.

✸ There are no restrictions about the words of solace and condolences for the grieving relatives. A person may say, ***"A'dham Allahu Ajrak wa Aḥsan Aza'ak wa Ghafara li Maitak"*** (**May Allah increase your reward and bestow goodness to you in your grief and forgive your deceased**). He may say when consoling a Muslim who has lost a relative who was a disbeliever, ***"Adham Allah Ajrak wa Aḥsan Aza'ak"*** (**May Allah increase your reward and bestow goodness to you in your grief**).

✸ It is obligatory for a person who knows that his family will wail over him upon his death to write a will advising them not to do so; otherwise, he may be punished by their wailing on him.

✸ Imam Shaafi'i, ~ said that it is disliked that one sits for the condolences, referring to the gatherings in which the family of the deceased waits for those who desire to visit them for condolences. Instead, they all should go about their business, whether men or women.

✸ It is from the *Sunnah* to prepare food for the grieving family (since they are preoccupied by their grief) and it is disliked to eat of their food or to prepare food for the people who gather at their place.

✷ It is from the *Sunnah* to visit the graves as long as it does not entail travelling. It is also allowed to visit the grave of a non-muslim. A non-muslim should not be prohibited from visiting the grave of a Muslim.

✷ It is from the *Sunnah* to say when entering the graveyard of Muslims: ***"Assalamu alaykum ahlad-diyari min-al-mu'mineena, wa-inna in sha'Allahu bikum lalaḥiqoon, yarḥamullah al-mustaqdimeena minna wal-musta'khireen, nas'alAllaha lana walakum-ul-aafiyah, Allahumma laa taḥrimna ajrahum, wa laa taftinna ba'dahum, waghfir lana wa lahum"*** (**Peace be upon you all, O inhabitants of the graves, from among the believers and the Muslims. Verily we will, Allah willing, be united with you. May Allah forgive those of you that proceeded and those that will come afterwards. We ask Allah for us and you well being. O Allah do not deprive us of the reward and do not tempt us after them, and forgive us and them**).

The Prayer of the Two Eids (Eid al-Fitr, Eid-al-Ađ-ha) : ✷ This prayer is a community obligation (*Fard Kifaayah*) and the time for it is after the sunrise like the time of *Ṣalat uđ-Đhuha.* If people do not come to know that the day of *Eid* has come until after noon, it should be made the following day as a make up prayer. ✷ The conditions are like the conditions of *Ṣalat ul-Jumu'ah* except for the two sermons; the two sermons of *Jumu'ah* are delivered before the prayer while the two sermons of *Eid* are delivered after the prayer. ✷ It is disliked that one makes any supererogatory prayer before or after it in the place where it is performed. ✷ This prayer has two *Rak'ahs*. In the first bowing (*Rak'ah*), one says *Takbeerat al-ihraam,* ***"Allahu Akbar,"*** to commence the prayer and then says ***"Allahu Akbar"*** six times again before seeking refuge in Allah and reciting the Qur'an. In the second *Rak'ah* one says "*Allahu Akbar*" five times before reciting the Qur'an. One raises the hands for each *Takbeer*. Then the Imam seeks refuge in Allah and recites aloud *al-Fatihah* followed by *Surah Sabbih* [87] in the first *Rak'ah* and by *al-Ghaashiyyah* [88] in the second *Rak'ah*. The Imam then delivers two sermons like in the Friday Prayer, except that he should repeat often *Allahu Akbar*. ✷ If one makes this prayer like a supererogatory prayer, it is acceptable and correct since the *Takbeeraat* are additional and praising Allah and sending salutations on the Prophet (ﷺ) between them are *Sunnah*.

Prayer of Eclipse (Ṣalat ul-Kusoof or Khusoof): ✷ This is a *Sunnah* prayer, and its time is from the beginning of the eclipse, whether lunar or solar, until it finishes. ✷ It is not to be made belatedly if the eclipse is over. The way in which it is done is to pray two *Rak'ahs* in which the Qur'an is recited aloud. ✷ In the first *Rak'ah*, one should recite *al-Faatihah* and a long *surah*, then do a long bowing (*rukoo'*), then raise one's head and say, "*Sami'a Allahu lIman ḥamidah, Rabbanaa wa laka'l-ḥamd*" (Allah listens to the one who praises Him; our Lord to You be praise)" after standing upright, as in other prayers. ✷ After that he does not go into prostration like in other prayers. Instead, he should then recite *al-Faatihah* again and another long *surah*. Then comes another long bow (*rukoo'*). After that, one raises his head and stands upright. ✷ Then he should do two lengthy prostrations (*sujoods*). ✷ Then one should pray the second *rak'ah* like the first. ✷ Then he

should recite the *Tashahhud* and say the *salaam*. ✷ If a person comes late missing the first bowing (*Rak'ah*), he has missed that *Rak'ah* and will have to make it up.

Prayer for Rain (Ṣalat-ul-Istisqa'a) : It is *Sunnah* to pray it in case there is a drought or lack of rain. The manner of performing this prayer is like *Ṣalat-ul-Eid* except that one makes the sermon after the prayer.

The *Sunnah* is to reverse one's cloak as an indication of optimism for a change of circumstances once the prayer is over.

Supererogatory prayers: It is confirmed that the Prophet (ﷺ) would make twelve *Rak'ahs* of supererogatory prayers regularly (*Sunan ar-Ratibah*) every day. They are as follows: two before *Ṣalat-ul-Fajr*; four before *Ṣalat-uđ-Đhuhr* and two after it; two after *Ṣalat-ul-Maghrib*; two after *Ṣalat-ul-Isha*.

It is also authentically reported that he would make other voluntary prayers like four *Rak'ahs* before *Ṣalat-uđ-Đuhr and Ṣalat-ul-Aṣr*; four after *Ṣalat-uđ-Đuhr* and two after the call to prayer (*Adhan*) of *Ṣalat-ul-Maghrib.*

Prohibited times for prayer: It is prohibited to make voluntary prayers in the times that have been specifically prohibited. These are: **1)** After the dawn until the rising of the sun and its appearance above the horizon to the height of a short spear; **2)**At the time of the zenith of the sun, until it starts declining; **3)** After *Sÿalat-ul-Asÿr* until the setting of the sun. The prayers that are made for certain causes are permissible if made in these times, like the prayer after entering the Mosque *(Tahiyyat-ul-Masjid),* the two Rak'ah after Tÿawaaf, the Sunnah prayer of Fajr, the funeral prayer, the two Rak'ah of Wudoo, the prostration of recitation and the prostration of thankfulness.

Rulings concerning the Mosque (*Masjid*): It is obligatory to build Mosques to fulfill the needs of the community.

They are the most beloved places on earth to Allah (ﷻ). It is not allowed to sing in them, clap, use musical instruments, give a poetry recital of unlawful poetry, allow mixing and mingling of males and females together, have sexual intercourse, or buy and sell.

If someone buys or sells in the mosque, it is the *Sunnah* to say to this disobedient person: "*La rabaḥa Allah tijaratak*" (may Allah not give you any profit in your trading). It is forbidden to publicly proclaim that one has lost something in the mosque, and it is the *Sunnah* to say to the person who does so "*La raddaha Allahu alaik*" (May Allah not return it to you).

It is allowed to teach children in the Mosque who do no harm therein, to contract a marriage, to judge a case (as a court of law), to recite lawful poetry, to sleep for the person in seclusion (*I'tikaaf*) and at other times, to have the guest sleep therein and the sick person, and to take midday naps.

It is the Sunnah to keep the Mosques free of noise, clamor, quarrels, abundant conversation or detested loud talk. They should also not be used as pathways to other avenues except due to necessity. It is disliked that someone conducts any unnecessary conversation in the Mosques about the life of this world.

The rugs, lights and electricity of the Mosques are not be used for weddings or condolences.

Charity (Zakah)

The categories of wealth upon which Zakah is obligatory are four : 1) freely grazing livestock; **2)** produce; **3)** moveable valuables (i.e. gold, silver, and paper money etc); **4)** trade items.

Zakah is obligatory if five conditions are met: 1) Islam; **2)** freedom from slavery; **3)**ownership of the "*Niṣaab*" (amount upon which Zakah becomes due); **4)** complete and stable ownership; **5)** completion of a year, except in the case of produce.

The Zakah of freely grazing livestock is of three kinds: camels; cattle; goats and sheep. The Zakah on them becomes obligatory on two conditions: **1)** The animals are free grazing for a year or more; **2)** They are for kept milk and reproduction and not for work. If they are for sale or trading, they are then considered trade items.

The Zakah of Camels:

4 camels or less: there is no Zakah on them.

24 camels and less: for each 5, one sheep is due.

25 – 35 camels: a one-year old she-camel, if not available, a two-year old he-camel.

36 – 45 camels: a two-year old she-camel.

46 – 60 camels: a three-year old she-camel.

61 – 75 camels: a four-year old she-camel.

76 – 90 camels: two, two-year old she-camels.

91 – 120 camels: two, three-year old she-camels.

More than 120 camels: for every 40, a two-year old she-camel is due; and for every 50, a three-year old she-camel is due.

Zakah of Cows :

Less than 30 cows: there is no Zakah on them.

30 – 39 cows: one, one-year old calf.

40 – 59 cows: one, two-year old calf.

60 cows or More : for every 30 a one-year old calf ; and for every 40 a two-year old calf.

Zakah of Sheep and Goats :

Less than 40 sheep: there is no Zakah on them.

40 - 120 sheep: one sheep.

121 – 200 sheep: two sheep. 201 – 399 sheep: three sheep.

400 sheep or More : for every 100, one sheep is due.

Zakah on Land Produce: It is obligatory upon three conditions: **1)** The produce could be measured by amount and stored, like barley and wheat of grains and like raisins and dates of fruits. But that which is not measured by amount and stored, like fresh vegetables and legumes, have no Zakah; **2)** It reaches the minimum amount (Nisaab), which is 653 kilograms; **3)** The person who will pay the Zakah has the produce in his possession at the time when it is obligatory to pay Zakah, i.e., when the signs of ripeness show on the fruit and crops and they are ready for harvest.

The Zakah on Agricultural Products: ✷ Products that are produced without efforts of irrigation, thus being the product of rainwater or free flowing streams and

springs, have a Zakah rate of 10% (1/10 th). ✸ The Zakah on agricultural products produced by effort and labor in irrigation is 5% (1/20th). ✸ That which is partially by effort and partially without, is according to the greater of the two; the counting would be according to the number of the days that effort and labor is used.

The Zakah on Moveable Valuables: 1) Gold: Zakah is due on gold only when it reaches 85 grams; **2)** Silver: Zakah is due on silver only when it reaches 595 grams.

Zakah is due on money in any of its forms and currencies (e.g., bank notes) when its value is equivalent to the amount of the gold or silver mentioned above.

Since the prices of gold and silver vary from time to time and from country to country, Zakah should be based on whichever of the two works out better for the poor. The Zakah on moveable valuables and money is one fortieth, 1/40 th (2.5%).

Jewelry and ornaments that are for daily use have no Zakah on them. However, what is used for trade and savings must have the Zakah paid on them. It is allowed for women to wear what is customary of gold and silver jewelry. It is allowed to put a small amount of silver on utensils, and it is also allowed for men to have a small amount of silver in the likes of a ring and glasses.

Gold is prohibited to have on utensils and it is prohibited for men except a minute amount in something that is used for some other purpose, like a button or a gold tooth, without them resembling women.

If a person has wealth that fluctuates, increasing sometimes and decreasing at others, then he should specify a day when he takes inventory and calculates his wealth and pays the 1/40 th (2.5%) on that, even if a year has not passed.

Those who are salaried or who have fixed incomes from rental real estate properties, for instance, have no Zakah due on them unless they save some of that amount. They must pay the Zakah of the saved amount if a complete year passes while the saved amount is in their possession. If it is difficult to calculate, They simply choose a day to reckon their account as mentioned above.

Zakah on Debts: If a person loans some money to a rich person, or if the debtor has sufficient funds and it is possible to get the money back from him, the Zakah for that loan is to be calculated and paid when the money is recovered for each of the years that lapsed, even if they are many.

But if the debt is with someone who is bankrupt, there is no Zakah due since the person is not certain about its recovery and has no control over it.

There is no Zakah for trade items except with four conditions: 1) That the payer of the Zakah owns them; **2)** That he intends to trade with them; **3)** That they reach the minimal amount, which is like that of gold and silver (whichever is lesser); **4)** That a year has lapsed while these items are in his possession.

If these four conditions are fulfilled, he must pay the Zakah due from the value of the inventory. If the items do not reach the minimal amount of Zakah and the person is in possession of gold, silver or other money, he adds them to the value of the trade items to reach the minimal amount. If one intends to use the trade items for private use, like clothes, house and car, there is no Zakah due on them. If he changes his intention (decides to use the items for trade again), he calculates the year from the time he changes his intention.

Zakat-ul-Fitr: It is obligatory on every Muslim who has food that is surplus to his needs and the needs of his family members on the last night of Ramadan and *Eid* Day. Zakat-ul-Fitr is two and a quarter kilos of staple food of the country in which it is being given. This amount is per person, male or female, and his dependants.

It is beloved to give it out on the *Eid* Day before the prayer of the *Eid*. It is not allowed to delay it past the prayer of the *Eid* but one may give it out a day or two before *Eid*. One may also give to one person an amount of food that is enough for a group and vice versa.

It is obligatory to distribute the Zakah immediately as it becomes due and the guardian is responsible to give Zakah on behalf of children and the insane.

It is *Sunnah* for the responsible person to distribute it personally and let it be known to the people. Intention for the person on whose behalf the Zakah is given is necessary.

It is important to note that voluntary charity would not suffice for obligatory Zakah, even if the person gave all his wealth away.

It is preferable to give the amount of Zakah to the poor of the country where the person lives but in case of some overwhelming need, sending it to other countries is also allowed. Giving Zakah two years in advance is proper and allowed, if the wealth reaches the amount where Zakah becomes due.

People who deserve Zakah:

1) For the poor and utterly destitute; **2)** For the poor who are needy; **3)** For the officials who collect and distribute it; **4)** For those who need additional attraction to Islam, whether Muslims or non-Muslims; **5)** For the liberation of slaves and captives; **6)** For helping people who are burdened with legal debt; **7)** For those who are struggling in the way of Allah in Jihad; **8)** For the travelers who are cut off from their homeland.

They are to be given according to their need except for the officials who work to collect and distribute the Zakah, since they are given according to a fair and agreed upon salary, even if they are rich.

It fulfills the obligation to hand over the Zakah to the *Khawarij* (a group of Muslims who dissented from the companions of the Prophet (ﷺ) and *Bughaat* (those who rebelled against a righteous Imam) and the likes if they take control and rule the land. It fulfills the obligation if the ruler takes the Zakah by force or by one's consent, and whether he is a just or an unjust ruler.

It does not fulfill the obligation to give the Zakah to a non-believer (other than those who need additional attraction to Islam), a slave, rich person, one's dependents, or a member of Bani Hashim (descendents of the Prophet (ﷺ).

If after giving the Zakah to an undeserving person out of ignorance the person comes to know about it, his obligation is not fulfilled except for the case that he gave to someone thinking that the person was poor and later on found out that he was rich.

Voluntary Charity: The Messenger of Allah (ﷺ) said ***"Verily, what reaches a believer of his good deeds after his death is: knowledge that he taught and publicized; a pious son who supplicates for him; a book of Qur'anic script (Mus'haf); a Mosque that he built; a rest house that he built for the travelers; a water canal that he made; and any charity that he spent while healthy and alive; all this will reach him after his death."*** (Ibn Maajah).

Fasting Ramadan (*Ṣaum*)

Fasting: Fasting is obligatory upon every sane, post-pubescent Muslim, capable of fasting the month of Ramadan - other than the women experiencing their monthly menses or post-partum bleeding. Able children should be ordered to fast in order to become accustomed to its practice.

The time of Ramadan's commencement is known by one of two signs:

1) Sighting the new moon by a trustworthy Muslim, male or female;

2) Completing of thirty days of the month of Sha'ban.

The time of the obligatory fast is from *Fajr* until *Maghrib*. The person have the intention to fast before *Fajr*.

The Nullifiers of the Fast: The fast is nullified by the following : **1)** Sexual intercourse in the vagina. One must make up that day and expiate the sin of this act by freeing a slave, and if he cannot do that, he must fast two consecutive months. If he is not able to either of those, he must feed sixty poor people, and for those that cannot do even this, nothing is due; **2)** Ejaculation due to kissing, hugging or masturbation, etc. There is nothing due for a person who has a wet dream; **3)** Eating or drinking something intentionally. If someone does so forgetting that he is fasting, the fast remains correct (and he continues the fast till sunset); **4)** Letting blood, by means such as cupping or blood donation. A little amount for a medical examination and unintentional bleeding, like a wound, does not nullify the fast; **5)** Intentional vomiting;

Fasting is not nullified by the following: ✷ Dust entering one's throat; ✷ Water unintentionally comes to one's throat while washing his mouth; ✷ Ejaculation due to thinking about desire; ✷ Wet dreams; ✷ Unintentional bleeding; ✷ Unintentional vomiting;

If someone eats thinking that it is night and then it becomes clear that it is the day, he must make up for that day. If he eats doubting about the coming of the dawn, thinking that it is still nighttime, his fast is still valid, but if he eats not certain about the setting of the sun, and it happens to still be daytime, he must make up for that day.

Those Allowed not to Fast: ✷ It is prohibited for a person to not fast unless he has a legitimate excuse. ✷ Women in their monthly menses and postpartum bleeding must break the fast. ✷ When saving someone's life is conditional on breaking a person's fast, it is obligatory upon that person to break his fast. ✷ It is *Sunnah* for the traveler to break his fast if the journey is long enough to allow shortened prayers and if fasting is difficult for him. ✷ It is also *Sunnah* for a sick person not to fast if he fears that fasting might cause him harm. ✷ It is allowed to break the fast for a resident who intends to travel in the day. ✷ It is allowed for a woman who is pregnant or nursing to break the fast if she fears any harm on the child or herself.✷ All types of people mentioned above must make up the days missed. The pregnant or nursing woman should additionally feed a poor person for every day missed if she breaks her fast because she fears harm for the child only. ✷ If a person breaks his fast because of aging or because of a chronic disease from which it is not expected that he will recover, then he must feed a needy person for every day of Ramadan, and he does not have to make up those days. ✷ Whoever postpones making up the days he missed until the next Ramadan due to a legitimate

excuse, only needs to make them up. If his postponement was not for a legitimate excuse, then he must make up the missed days in addition to feeding a needy person for each day he did not make up. ✷ If a person dies without making up some missed days due to some genuine excuse, then there is no sin on him and no making up is required. If there was no legitimate excuse, a needy person must be fed for each day missed and it is desired that someone from his relatives fast in lieu of him for what he neglected of the fast of Ramadan or the fast of a vow. All vows to Allah that do not entail disobedience to Allah should be fulfilled. ✷ If a person does not fast for a legitimate reason and then this reason lapses during the day of fast, similarly if a non-muslim accepts Islam, a woman becomes clean from her menses, a sick person is cured, a traveler returns from the journey, a child reaches puberty, or the temporarily insane person regains his sanity, all of these people must make up the fast of that day in the midst of which this happened, even if they fasted for the remaining portion of that day. ✷ No one may fast in lieu of another who is excused from fasting Ramadan.

Voluntary Fasts: ✷ The best voluntary fast is to fast every other day. ✷ The second best fast is to fast every Monday and Thursday. ✷ The next in line is to fast three days of every month, during the days of the full moon, the 13th, 14th and 15th [of the Islamic lunar month]. ✷ It is from the *Sunnah* to fast most of the month of Muharram and Sha'ban. ✷ It is also *Sunnah* to fast the day of Ashooraa (10th of Muharram), the day of Arafat (9th of Dhul-Hijjah) and six days of Shawwaal. ✷ It is disliked to single out the month of Rajab, Fridays, Saturdays, or the day of doubt (the thirtieth day of Sha'ban) for fasting. ✷ It is prohibited to fast the day of *Eid-al-Fitr* or *Eid-al-Ađha*. It is also prohibited to fast the days of *Tashreeq* (11th, 12th and 13th of Dhul-Hijjah), except for the person who must compensate for not slaughtering in making the *Ḥajj-at-Tamattu'* or *Qiran* (see pilgrimage - Ḥajj).

Notes :

✷ It is allowed for the person in the state of major impurity, like a person who has had sexual intercourse or a woman in menses or postpartum bleeding who becomes clean before the crack of dawn, to postpone his bath until after dawn [yet before sunrise]. He may also take his predawn meal before his bath. This does not harm his fast. ✷ It is allowed for a woman to take medicine to postpone her menses if she intends by this to participate with the Muslims in the fast of Ramadan, on the condition that this does not harm her in any way. ✷ It is allowed for the fasting person to swallow saliva and mucous if it is within his mouth. ✷ The Prophet (ﷺ) said, ***"My nation will remain on goodness as long as they hasten to break the fast and take their pre-dawn meals at their latest time."*** (Ahmad). ✷ He (ﷺ) also said, ***"The religion will continue to prevail as long as people hasten to break the fast, because the Jews and Christians delay in doing so."*** (Abu Dawud). ✷ It is a loved act that one makes a supplication when breaking his fast, since the Prophet (ﷺ) said, ***"The fasting person, at the time of his breaking the fast, has a supplication that will not be rejected."*** (Ibn Majah). One of the invocations reported is to say as the Prophet (ﷺ) said, ***"Dhahab ađ-đhama'u wabtallit-il-urooq wa thabat-al-Ajru insha-Allah"***

(Abu Dawud). (the thirst has disappeared, and the veins are nourished, and the reward is confirmed, by the will of Allah)." ✷ It is from the *Sunnah* to break fast with fresh dates. If fresh dates are not available, then dry dates should be eaten. If neither of those two is available, he should break his fast with water. ✷ The fasting person should avoid *Kuhl* (a kind of eye powder), eye drops and eardrops in order to avoid the matters concerning which the scholars have differed. If a person is in medical need of such drops, then there is no harm, even if he feels the drops in his throat. ✷ It is from the *Sunnah* to use the *Siwak* at all the times of the fast. There is no time in which it is disliked according to the correct judgment of the scholars of jurisprudence. ✷ The fasting person must avoid all backbiting, hate-mongering, falsehood, etc. If someone abuses the fasting person or curses him, he should say, "I am fasting," and guard his tongue and limbs from all that which is sinful concerning his fast. The Prophet (ﷺ) said, ***"For he who does not leave off saying falsehood and acting upon it, Allah has no need for him to leave his food and drink***." (al-Bukhari and Ahmad) ✷ It is from the *Sunnah* for a fasting person who is invited to a meal to supplicate for the host and to partake in breakfast, even if he is not fasting. ✷ The Honored Night (*Lailat-ul-Qadr*) is the best night of the year. It falls in one of the last ten nights of Ramadan. The most emphasized is the twenty-seventh night. The performance of good deeds on this night is better than in a thousand months (about 83 years). ✷ This night has visible signs, of which are a whitish dawn without much brightness of the Sun, and also mild weather. ✷ A Muslim may pass by it without knowing it. One should perform as much worship as possible in Ramadan and especially in the last ten nights, seeking not to miss standing for prayers in any of these nights. If he stands in prayer with the Imam for *Ṣalat-ut-Taraweeh*, he should not leave until the Imam completes the *Taraweeh* so that the whole night of his is written for him. ✷It is *Sunnah* for the person who begins a voluntary fast to complete it, but it is not obligatory. If he intentionally breaks his fast, then there is no need to make that fast up as compensation.

Devotion (I'tikaaf):

I'tikaaf means to remain in the Mosque (Masjid) in order to perform worship.

The condition is that he should not be in a state of major impurity and should not go outside the Masjid except for that which is absolutely necessary, like eating, going to the bathroom or making an obligatory *Ghusl.*

I'tikaaf is void if one goes outside the Masjid without true need or if one has sexual intercourse. *I'tikaaf* can be done any time of the year but it is recommended in Ramadan, especially the last ten days.

The least amount for *I'tikaaf* is any set period of time, yet it is better that it lasts for no less than a day and night. A woman should not perform *I'tikaaf* except with the permission of her husband.

The *Sunnah* is to increase one's worship of Allah and to avoid indulging in usual permissible acts, avoiding all things that do not concern the person.

Greater Pilgrimage (Ḥajj) and Lesser Pilgrimage (Umrah)

Ḥajj and Umrah are obligatory once in a lifetime for anyone who is:
1) Muslim; **2)** Sane; **3)** pubescent; **4)** Free, not a slave; **5)** Has the means to perform it with respect to being able to afford its provisions and conveyance.

If someone procrastinates in making Ḥajj until he dies while he had the wealth and wherewithal to make it, someone should make the Ḥajj and *Umrah* on behalf of the deceased from the deceased's wealth.

Ḥajj of a non-muslim is not correct nor is the Ḥajj of an insane person. But a child or a slave can make it, even though it does not count as their obligatory Ḥajj for them. If a poor person borrows money to make Ḥajj, his Ḥajj is sound.

If a person makes Ḥajj on behalf of someone else while he himself has not yet made his own Ḥajj, he will have that Ḥajj count as his own Ḥajj.

Iḥram: It is Sunnah for the person who wishes to enter the state of Ihram to take a bath, wear perfume, take off all stitched clothing and wear two clean white unstitched pieces of cloth, one which covers the lower half of the body and the other draped over the shoulders.

One who intends only *Umrah* should proclaim, ***"Labbaik Allahumma Umratan"*** (Here I am at your service for obedience O Allah for *Umrah*),

Those that intend Ḥajj should say the same but substitute ***"Ḥajjan"*** for ***"Umratan"***, and those that intend both should say, ***"Ḥajjan wa Umrah"***.

If he fears that something will prevent him from completing his Ḥajj rites, he should make a condition in this proclamation by saying: ***"fa inn habasani haabis fa mahalli haithu habastani"*** (If I am prevented by any obstacle, my place of ending is wherever I am obstructed).

Types of Ḥajj:

The person who intends Ḥajj has three choices: *Tamattu'*, *Ifraad* or *Qiran*.
1) The best is to make *Tamattu'* wherein one enters the state of *Ihram* for the *Umrah* in the months of Ḥajj (*Shawwaal, Dhul-Qa'dah and Dhul-Ḥijjah*) and then leaves the state of *Ihram*. He then enters the state of *Ihram* again for Ḥajj (in the same year), and completes its rites. **2)** *Ifraad* is to make *Iḥram* for Ḥajj alone. **3)** *Qiran* is to combine both Ḥajj and *Umrah* in one *Iḥram*, or to enter into *Iḥram* for the *Umrah* first and then to add Ḥajj to it before one begins the circumambulation of the *Umrah*.

Once the one intending Ḥajj is on his conveyance for travel [after entering the state of *Iḥram*], he should say: ***"Labbaik Allahumma Labbaik. Labbaika la-Sharika laka labbaik. Innal-Ḥamda wan-ni'mata laka wal-Mulk. La Sharika lak"*** *(Here I am at Your service, O Allah! Here I am at Your service. Here I am at Your service, You have no partner, Here I am at Your service, O Allah. Verily, all the praise, all the grace belongs to You, and the dominion. You have no partner).* This is called the *Talbiyah*.

It is more rewarding that one repeats this frequently with a raised voice. However, women should not raise their voices in the *Talbiyah*.

There are nine things that are prohibited while in the state of Ihram:
1) Cutting the hair; **2)** Clipping the nails; **3)** For the male, wearing stitched clothes. One who does not find an unstitched garment to wear is excepted from this. In such

a case he may wear pants. Also, if he does not find sandals, he then can wear *Khuff* (leather socks) after cutting off what might cover the ankles. He need not offer any compensation for this; **4)** Covering the head; **5)** Wearing perfume on the body or clothes; **6)** Hunting wild game ordinarily allowed; **7)** Contracting a marriage; this is impermissible, but there is no compensation due if done. **8)** Touching the wife as foreplay to sexual activity; if one does this, he must compensate by slaughtering a sheep, fasting for three days, or feeding six needy people. **9)** Having sexual intercourse; if this happens while one is in the state of *Ihram*, the Ḥajj is invalidated. He must complete his Ḥajj and perform it again the following year, along with slaughtering a camel and distributing the meat to the needy of Makkah. If one does this after leaving the state of *Ihram* and completing the first section of the Ḥajj rites, his Ḥajj is not invalid but he must compensate that sin by slaughtering a camel. If he has sexual intercourse during *Umrah*, that *Umrah* is null and void and he must slaughter a sheep and make the *Umrah* over again. Only sexual intercourse makes the Ḥajj and *Umrah* totally null and void.

✸ What applies to men applies also to women in respect of the Ḥajj rites except that women may wear stitched clothing. However, they are not allowed to wear a complete *Burqa'* or *Niqab* (face veils with openings for eyes) and gloves during *Ihram* [1].

Offering *Fidyah* (Compensation): The fidyah is of two types: **1)** Fidyah wherein one can choose from a variety of options: This includes fidyah for cutting the hair, clipping the nails, wearing stitched clothes or covering the head. A person may choose as fidyah; fasting three days, feeding six needy people each a kilo and a half of staple food, or slaughtering a sheep. The fidyah for killing of a wild animal by hunting is to slaughter the like of what he killed from cattle. If not, one must pay the price of the animal according to its value [and that is to be given in charity].

2) *Fidyah* wherein one has to follow a set order when offering *fidyah:* This covers the case of the *fidyah* of the person making *Tamattu'* and *Qiran* who must slaughter a sheep, and the *fidyah* of the person who had sexual intercourse while in a state of *Ihram* who must slaughter a camel. If the person making *Tamattu'* and *Qiran* and the person who has sexual intercourse while he was in *Ihram* do not find the specified animal or cannot afford to buy it, they must fast for three days in the Ḥajj time and seven when they return to their homes. The *fidyah* (compensation) may only be distributed to the needy of Makkah.

Entering Makkah: When the person performing the Ḥajj or Umrah enters Makkah, he says the legislated supplication. After that, he begins the circumambulation (Ṭawaaf) of Umrah, if he is making the Tamattu' and the Ṭawaaf of arrival, if he is making Ifraad or Qiran.

One begins his *Ṭawaaf* with his right shoulder uncovered and a part of the cloth over his left shoulder (*Idtiba'*), and starts at the Black Stone (*al-Hajr al-Aswad*).

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[1] A woman can cover her face in front of non-*maḥram* men after entering *ihraam* with part of her garment, lowering it from the top of her head over her face, or she may wear any other type of face covering, without committing the forbidden action of wearing *niqaab*.

One should touch the Black Stone with his right hand or kiss it if possible. Otherwise, one simply points to it and says "*Bismillah*" (in the name of Allah).

He repeats this in every round. Keeping his left side to the Ka'bah, he circumambulates seven times, walking quickly with short steps (*Ramal*) in the first three rounds to the best of his ability. When he passes the Yemeni Corner [1], he touches it with his right hand if possible.

In the space between the Yemeni Corner and the Black Stone one should say, ***"Rabbana aatina fid-dunya hasanatan wa fil-aakhirati hasanatan wa qina adhaban-naar"*** *(O our Lord, grant us the best in this life and the best in the next life and protect us from the punishment of the Fire)* (*Al-Baqarah* 2:201).

He may supplicate with whatever he wishes during the rounds. Then he should perform a two *Rak'ah* prayer behind the Station of Abraham (*Maqaam Ibraheem*), if he is able to do so, reading in them *Surat al-Kafiroon* [109] and *Surat al-Ikhlaas* [112]. Then he should drink as much water as he can from the well of Zamzam.

Afterwards, he should return to the Black Stone and touch it with his right hand if possible and supplicate at the *Multazam* (the are of the Ka'bah between the Black Stone and the Door). Then he goes for *Ṣa'i* (going earnestly between Ṣafa and Marwah) by first going to the mount of Ṣafa, ascending it saying, "***Abda bima Bada' Allahu bih***" ***(I begin with what Allah began)***.

Then he recites the verse of Allah, the meaning of which is: "Indeed, Ṣafa and Marwah are among the symbols of Allah, so whoever makes Ḥajj or *Umrah* to the House there is no blame upon him for proceeding between them. And whoever does good voluntarily, then indeed Allah is All-Appreciative, All-Knowing" (2:158). He then says ***"Allahu Akbar"*** and says ***"Laa Ilaaha Ill-Allah,"*** and faces the Ka'bah and raises his hands and supplicates.

Then he descends and walks until he reaches the green marker. When he reaches the green marker, he runs as fast as he can to the next green marker. After that, he walks until he reaches al-Marwah, whereupon he repeats the same ritual as he did on Ṣafa.

He then descends and repeats the same as he did in the first round until he completes seven rounds, one round being from one mount to the other. After that, he shaves or shortens his hair, shaving being the best, except in the *Umrah* of *Tamattu'* since he will make the Ḥajj afterwards.

As for the person making *Qiran* or *Ifraad*, he is not allowed to Tawaf al-Ifaađah, until after he throws the pebbles at the Pillar of Aqabah (*Jamrat-ul-Aqabah*) on the Day of *Eid*. The woman is like the man except that she does not walk fast in the walking of circumambulation or between Ṣafa and Marwah.[2]

The Description of Ḥajj: On the 8th of Dhul-Hijjah (Yawm at-Tarweyah), if the pilgrim was staying in Makkah, he enters into the state of Ihram and heads to

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[1] The corner before the Black Stone.

[2] A woman does not get her head shaven upon the completion of Umrah or Ḥajj. Instead, she cuts a fingertip length of hair from her entire head.

Mina to spend the night of the 9th (the Islamic day begins at sunset) there.

The next morning, when the sun of the 9th of *Dhul-Ḥijjah* rises, he commences towards the plain of Arafat. He combines *Ṣalat-uđ-Đuhr* and *Ṣalat-ul-Aṣr* in their shortened form and performs them at the time of *Ṣalat-uđ-Đuhr*.

A pilgrim can stay in any place in the plain of Arafat except for the valley of *Uranah*. He should supplicate saying "***Laa Ilaaha Illa-llah waḥdahu la shareeka lah, lahul-mulku walahul-ḥamdu, wahuwa ala kulli shay'in qadeer***" (**There is none that has the right to be worshipped except Allah, to Him belongs all praise and sovereignty and He is omnipotent over all things**). He should strive earnestly in invocation seeking repentance and yearning sincerely to come closer to Allah. When the sun sets, he proceeds towards Muzdalifah with calmness and dignity, saying the *Talbiyah* and remembering Allah.

When he reaches Muzdalifah, he combines *Ṣalat-ul-Maghrib* and *Ṣalat-ul-Isha* and shortens them. Then he spends the night there.

He makes *Ṣalat-ul-Fajr* in the first of its time and remains making supplications until the light of day appears before the sun has actually risen. After that, he sets off and when he reaches the valley of *Muḥassir*, he should hurry through it if he is able to do so.

When the pilgrim comes to Mina, he begins by stoning the Greater Pillar (*Jamrat-ul-Aqabah*) with pebbles (bigger than a chickpea and smaller than a hazel nut). He says **"*Allahu Akbar*"** as he throws each pebble and raises his hand.

It is conditional that the pebbles fall inside the ring around the pillar even if they don't reach the actual pillar. He discontinues the *Talbiyah* with the first throw of the pebbles. Then he shaves his head or shortens his hair, shaving being better. Then he slaughters his animal for sacrifice.

With his stoning and shaving (or shortening) his hair, he departs from the state of *Ihram* and enters the first state of "dissolving the restrictions" (*at-Taḥallul al-Awal*), in which everything that was restricted to him is now allowed, except sexual intercourse which remains prohibited. Then he proceeds to make the *Ṭawaaf al-Ifaađah*, which is obligatory for the completion of Ḥajj.

Then he performs *Ṣa'i* between Ṣafa and Marwah if he is making *Tamattu'* or if he did not do the *Ṣa'i* when he made the *Ṭawaaf* of arrival.

Once he completes this, he is free from all restrictions including sexual intercourse (*at-Tahallul ath-Thani*). He then returns to Mina and spends the two nights of *Tashreeq* (the 11th and 12th of *Dhu'l-Hijjah*) which are compulsorily, throwing the seven pebbles at each of the three pillars (*Jamaraat*) when the sun has passed its zenith, supplicating after each throwing, He begins with the first *Jamrah,* then the middle, pausing a short distance after each to supplicate and then the *Jamrat-ul-Aqabah.*

One does not pause to supplicate after throwing the *Jamrat-ul-Aqabah*. He throws pebbles on the second day in a similar manner. If he wishes to leave before the setting of the sun on the second day, the twelfth of *Dhul-Hijjah*, he may. However, if the sun sets while he is still in Mina, he must stay for the third day also and throw the stones of the third day – except if the crowd thwarts his quick

movement out of Mina and the sun sets. In this case he may still leave if he had intended to do so, even if he actually exits after the setting of the sun.

The person making *Qiran* is like the person making *Ifraad* except that he must slaughter a sacrificial animal, just as the person making *Tamattu'* must also slaughter a sacrificial animal.

Those who wish to travel back to their homes should not leave until they make the Farwell *Ṭawaaf* (*Ṭawaaf al-Wadaa'*), making it their last rite in Makkah, except for a woman experiencing menses or postpartum bleeding, since she is absolved from this obligation.

If one becomes preoccupied by some business after making *Ṭawaaf al-Wadaa'*, he must make the *Ṭawaaf al-Wadaa'* again. Those who leave without making the *Ṭawaaf al-Widaa*' should return to Makkah if they are nearby, and those that have gone too far must slaughter a sacrificial animal as *fidyah*.

The Pillars (*Arkan*) of *Ḥajj* are Four: 1) *Ihram*, and this includes the intention to make *Ḥajj*; **2)** Stopping (*al-Wuqoof*) at Arafat; **3)** Circumambulation of the Ka'bah (*Ṭawaaf al-Ifaadah*); **4)** Walking between *Ṣafa* and *Marwa* (*Ṣa'i*).

The Obligations (*Waajibaat*) of *Ḥajj* are Seven: 1) Making the *Ihram* from the assigned places (*al-Miqaat*); **2)** Staying at *Arafat* until the night; **3)** Spending the night at *Muzdalifah* until after the middle of the night; **4)** Spending the nights at *Mina* during the days of *Tashreeq*; **5)** Throwing the pebbles at the *Jamaraat*; **6)** Shaving the head or cutting the hair; **7)** The Farewell *Ṭawaaf* (*Ṭawaaf al-Wadaa'*).

The Pillars (Arkan) of Umrah are Three: 1) *Ihram*; **2)** Circumambulation (*Ṭawaaf* of Umrah); **3)** *Ṣa'i* of Umrah.

The Obligations of Umrah are Two: 1) *Ihram* from the assigned places (al-Miqaat); **2)** Shaving the head or cutting the hair.

The person who leaves a pillar (*Arkan*) will not have his *Ḥajj* or *Umrah* complete and it becomes null and void. Someone who leaves an obligation must compensate for it by slaughtering a sacrificial animal. Someone who leaves a *Sunnah* of the *Ḥajj* or *Umrah* has no fault against him.

The Conditions of Performing (*Ṭawaaf*) are Thirteen: 1) Islam; **2)** Being sane; **3)** Determined intention; **4)** Passing of the beginning of the time of *Ṭawaaf*; **5)** Covering one's private parts for the one who is able; **6)** Cleanliness from both the greater and lesser states of impurity, except for a child; **7)** Completing seven rounds and being certain that one has done seven; **8)** Making the Ka'bah on the left side; he who does otherwise must repeat the circumambulation; **9)** Not going backwards while walking. **10)** Walking, by the one who is able; **11)** Making the rounds continuously; **12)** Making the rounds inside the Masjid al-Haram; **13)**Starting the rounds from the Black Stone.

The acts of the *Sunnah* for *Ṭawaaf* include touching the Black Stone with the right hand and kissing it, saying "*Allahu Akbar*" near it, touching the Yemeni Corner with the right hand, having one's right shoulder uncovered (*Idtibaa'*) and walking quickly with short steps (*Ramal*) at the time this is supposed to be,

supplicating and remembering Allah in the *Ṭawaaf*, getting close to the Ka'bah, and making the two *Rak'ah* afterwards.

The Conditions (Shuroot) of Proceeding between Ṣafa and Marwah (Ṣa'i) are Nine: **1)** Islam; **2)** Being sane; **3)** Intention; **4)** Making the rounds continuously; **5)** Walking, by the one who is able; **6)** Completing seven rounds; **7)** Covering the distance between the two mounts;**8)** Making it after a correct Ṭawaaf; **9)** Beginning at *aṣ-Ṣafa* and completing at *al-Marwah*.

The acts of the *Sunnah* of the *Ṣa'i* include cleanliness from the lesser state of impurity and any impurity, covering the private parts, mentioning Allah during the *Ṣa'i*, running quickly in the places where this should be done, climbing up on the mounts, and performing the *Ṣa'i* directly after the *Ṭawaaf*.

Note: The best thing to do is to throw the stones at the *Jamaraat* on the same day. However, it is acceptable if one postpones one day's throwing until the next day, or even all the throwing of the *Tashreeq* days until the last day.

Uđ'hiya - *The Sacrificial Animals offered for those not making Ḥajj*

To slaughter a sacrificial animal is an emphasized *Sunnah*. The one who intends to slaughter should not cut his hair or clip his nails from the beginning of *Dhul-Hijjah* until he slaughters his sacrificial animal.

Aqeeqah - *The Slaughtering of a Sacrificial Animal for the Newborn*

This is a *Sunnah.* Two sheep should be slaughtered for a boy and one for a girl. Slaughtering on the seventh day after the birth is best. It is also *Sunnah* to shave the newborn's head and give in charity silver in the amount of the weight of that hair.

A Beneficial Note: Those who enter the Masjid of the Prophet (ﷺ) should first make two *Rak'ah* of greeting the Masjid, then come to the Prophet's (ﷺ) noble grave[1] and, facing the grave with his back to the prayer direction (*Qiblah*), with humility and a heart full of respect and awe for the Prophet (ﷺ) as if he is before him in view, say "*As-Salamu alaika ya Rasulullah*" (Peace be upon you, O Messenger of Allah); if he adds to this [by saying for example, "and the blessings of Allah"], it is good.

He then moves to the right an arm length and says, "*As-Salamu alaika ya Aba Bakr as-Siddeeq*" (Peace be upon you, O Abu Bakr the Truthful) and also, "*As-Salamu alaika ya Umar al-Faruq*" (Peace be upon you, O Umar the Separator between Truth and Falsehood) "*Allahumma Ijzihima 'an Nabiyyihima wa anil-Islam khaira*" (O Allah give them the good reward for following the Prophet and aiding Islam). Then he turns to the *Qiblah*, places the grave to his left[2] , and supplicates to Allah.

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1 The noble grave of the Prophet (ﷺ) was originally outside the Masjid in the living quarters of his wife Aishah ي and later expansions after the generation of the companions brought it into the premises of the mosque. The manner of visit, although not specifically mentioned in reports, is mentioned as an example because it helps avoid many of the common innovations that are done by the ignorant masses at his grave.

2 Thus he will be standing in the *Rawdah*, the blessed area between the grave of the Prophet (ﷺ) and his *Minbar*, which he stated to be a garden (*rawdah*) from the gardens of Paradise.

Various Benefits and Rulings

- Sins are wiped clean and absolved by various things, including truthful repentance, seeking forgiveness from Allah, doing good deeds, facing of trials and tribulations, giving charity, and having other people make supplications for one's forgiveness.

If any of one's sins were not forgiven by Allah in this life, the individual may be punished in his grave, on the Day of Resurrection or in the Hellfire. Once Allah has purified him from his sins, then, only by Allah's will and mercy, will he be allowed to enter Paradise if he died upon monotheism (*Tawḥeed*). If he died upon polytheism, idolatry, disbelief or greater hypocrisy, he will enter the Hellfire and reside therein forever.

- Sins and acts of disobedience have great effects on a person. The effect on the heart is that it brings a sense of alienation, humiliation and illness. It also creates a barrier between the sinner and Allah.

The effect on the religion is the same. Moreover, it deprives one of the inclinations towards obedience to Allah. It also deprives him of the supplications of the Messenger of Allah (ﷺ), the angels and the believers. The effect on the sustenance is that it deprives one of provisions, the blessings of the sustenance, and, furthermore, it creates even more poverty.

The effect on the individual is that it deprives one of his blessings in life and makes increased hardships for him. The effect on one's deeds is that his deeds become unacceptable. The effect on the society is that it creates insecurity, increases the cost of goods, increases the tyranny of the rulers and the enemies, causes drought, etc… All this and much more is the result of sin.

- Tranquility of the heart and its happiness and relief from anxiety is the cherished goal of all people, since only by this do people have a wholesome and good life.

This is attained by religious, natural, and by practical means, all of which merge together only for a believer, since he alone combines : **1)** Belief in Allah; **2)** Obedience to the commands of Allah and avoidance of that which is prohibited; **3)** Beneficence to Allah's creation by speech, action, and various kinds of good deeds; **4)** Preoccupying oneself with beneficial knowledge and action, both in the affairs of Allah's religion and the affairs of the life of this world; **5)** Avoidance of anxiety about future or past action, while instead having concern about the present course of positive action; **6)** Much remembrance of Allah; **7)** Mentioning often both the internal and external blessings of Allah; **8)** Looking at those that are beneath us (with compassion) and not looking with envy at those who are above us in the wealth of this world; **9)** Striving to relieve oneself from the causes of anxiety and achieving the means which bring true happiness; **10)** Seeking refuge in Allah and seeking His aid in relief from anxiety.

- Ibraheem al-Khawaas رحمه الله said, "Five things are a cure for the heart: reciting the Qur'an with contemplation; keeping the stomach empty; standing in the night (for prayer); supplicating with humility during the pre-dawn period; sitting with the righteous people."

- Marriage is a *Sunnah* for those who have sexual desire and do not fear falling

into the sin of fornication. Marriage is permissible for the person who has no sexual desire. It is an obligation for the one who has sexual desire and fears falling into the sin of fornication. The obligation is such that he should do it first rather than performing Ḥajj. It is unlawful to gaze at women, and to be in seclusion with them, since this is a source of temptation.

The following conditions have to be fulfilled for a valid marriage of a man to a woman: 1) Specifying the two partners for marriage, and thus it is not allowed for a man to say, for instance, "I have married you to one of my daughters" when he has more than one; **2)** The consent of the husband and wife, the husband being of maturity and rightly guided, and the wife being free and of discretion; **3)** A guardian for the woman, since a woman can arrange her own marriage herself and none other than a legal guardian cannot arrange her marriage, unless the guardian refuses to marry her to a person who is compatible with her. The most appropriate person to arrange her marriage is her father, then grandfather and so on upward, or her son and grandson and so on downward, or her full brother then her paternal uncle and so forth (and the ruler is the guardian for those that have no guardian) (Ahmad and Abu Dawud); **4)** Witnesses; there must be two male witnesses of maturity, sound mind and integrity; **5)** The two partners are devoid of those traits that disallow marriage, like being related by wet nursing, blood or marriage.

The traits that disallow marriage forever are of various categories:

1) By blood relationship, like : ✸ The mother or the grandmother and so on upward; ✸ The daughter or daughter of a son and so on downward; ✸ The sister, or the daughter of a sister or the daughter of her son or daughter, or the daughter of a brother and any of her daughters or daughters of her sons and daughters and so on downward; ✸ Maternal or paternal aunt and so on upward;

2) By wet nursing, and this prohibition is like that of blood relationship stated above, even in respect of marriage;

3) By marriage, this being the mother of his wife, the grandmothers, the wives of his father, his grandfather and so on upward, the wife of his son, grandson and so on downward, and daughters of his wife, their daughters and so on downward.

The traits that disallow marriage temporarily are of two kinds: 1) By reason of combination, like combining two sisters or combining a woman with her aunt; **2)** By reason that may lapse eventually. like the woman being the wife of another man at that time.

A son or daughter, although obligated to obey his/her parents at all times in obedience to Allah, does not have to obey his/her parents to marry someone whom they do not want to marry. They do not have to obey their command in this and their disobedience here will not be considered grievous disrespect.

■ **Divorce:** It is not allowed for a husband to divorce his wife while she is in her menses or postpartum bleeding, after having intercourse with her during the time of purity between two menstrual periods. Although it is not allowed to divorce during these times, if one does, it is considered valid.

Divorce is a disliked act if done without valid reason, but it is allowed if needed.

Divorce is a *Sunnah* for the person that is harmed by remaining in a destructive marriage. It is not obligatory to obey the parents in the matter of divorce. It is not allowed for the person that wishes to divorce his wife to do so more than once in one sitting (saying for instance, "I divorce you three times," or "the number of stars in the sky," or "the number of grains of sand in the desert," etc).

The pronouncement of divorce must be during a time of purity (not during the period of menses) when the husband has not yet had intercourse with his wife. He then divorces her through one pronouncement of divorce and leaves her until the determined waiting period (*'Iddah*) lapses.

For the woman who has the possibility that her husband may return her into the state of marriage (*Ṭalaaq ar-Raj'i*), it is prohibited for her to leave her house of residence, as it is forbidden for him to remove her before the completion of the determined waiting period (*Iddah*).

Divorce takes place by uttering it verbally [or in written form] and it does not take place by mere intention.

■ **Oaths (*Aimaan*): When one swears a solemn oath, expiation for that oath is required, if the oath fulfills the following four conditions:**

1) The oath is made intentionally. If someone merely says, "By Allah" or, "No, by Allah," in passing conversation without his heart intending a solemn oath, this is called unintentional oath (*Laghuw*) and is not an oath that should be expiated; **2)** The oath is made for doing something of the future which is possible, and not of some undefined unknown past thing, in mere conjecture in which he deems himself true, in a lie (which is called *Yameen al-Ghamoos* and is a grievous sin), or about some future event in which he thinks will truly happen and yet it does not; **3)** The person swearing the oath does it upon his free will without any compulsion; **4)** The person who swears that oath does not act according to his oath or does what he swears not to do.

The person who swears an oath and makes it conditional by saying, "Insha-Allah" (if Allah wills) does not have to expiate and compensate for that oath on two conditions: **1)** That the condition of "if Allah wills" was directly connected with the sentence of swearing the oath; **2)** That the person intends to make the oath conditional, like by saying "*Wallah, Insha-Allah*" (by Allah, if Allah wills).

It is *Sunnah* for the person who swears an oath about something and then sees that something else is more beneficial to expiate that oath and to go for that which is better.

■ The expiation for the oath (*Kaffarat-al-Yameen*) is: to feed ten needy people, each of them a half of a *Saa'* (approximately a kilo and a half) of food or to clothe them or to free a slave. Those who are too poor and do not find the wherewithal to pay this compensation must fast three consecutive days. It does not suffice to fast for those who have the wealth to pay this amount.

It is allowed for the person to pay the compensation either before or after he breaks his oath. One act of compensation suffices the person who swore the same oath more than once. However, if he made the oath for more than one thing, then

each oath needs separate expiation.

■ Remembrance of Allah in and outside the prayers does not count unless the person actually verbalizes it so that he can hear himself without annoying others.

■ **Vows (*Nadhr*). There are various types of vows:** **1)** A general, unspecified vow, like when someone says: "I make a vow that if Allah heals this sick person", but does not mention a definite thing to do. In this case, one must expiate for this vow just the way he would expiate for an oath if he gets cured.

2) Vow in argumentation and anger, like when a person makes his vow conditional upon something else with the intention of encouraging or discouraging himself from doing something, for instance if he says, "If I speak to you I will fast for an entire year." The person can either fulfill what he pledged or expiates for this vow like the compensation of *Kaffarat-ul-Yameen* above.

3) The vow which is allowed, like to say, "I make a vow I will wear my clothes" and the ruling of this is that he has the choice to fulfill his vow or to expiate for it the way he would expiate for an oath (*Kaffarat-ul-Yameen*)

4) The vow which is disliked, like to say, "I make a vow I will divorce my wife." The ruling here is that it is the *Sunnah* to make the *Kaffarat al-Yameen* and not to fulfill the vow. However, if one fulfills such a vow, then he does not have to make the *Kaffarah*.

5) Vow of disobedience, like to say, "I make a vow I will steal." The ruling here is that it is prohibited for him to fulfill this vow and it is obligatory to make the *Kaffarat-al-Yameen*. If he does fulfill it, he is sinful yet there is no *Kaffarah*.

6) Vow to do an act of obedience, like to say, "I make a vow I will pray this obligatory prayer", intending to come closer to Allah by this. If one makes that vow conditional upon something else, like getting cured from an illness, he must fulfill what he pledged if that condition occurs. If the vow is not conditional upon something else, then one should absolutely fulfill it.

■ Wet nursing and suckling (*Rada'ah*) : The prohibitions concerning contracting marriages due to relations by suckling is just like those of blood relations if three conditions are fulfilled: **1)** That the milk is produced by childbirth, not by some other reason; **2)** That the suckling is within the two years of the baby's life; **3)** That the baby is breastfed five definite separate times of suckling or more. What is meant by suckling here is to suck the nipple of the breast until milk is extracted, and it is not necessary that he becomes fully satisfied. *Rada'ah* does not establish the right of continual payment of expenses or of inheritance.

■ Last will and testimony (*Waṣiyyah*): [1] To make a last will and testimony is obligatory for the person who owes other people something for which they do not have a proof or legal document. In this case, he wills the fulfillment to those people.

It is a *Sunnah* for the wealthy person to bestow a fifth of his wealth to the poor

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[1] Note that the last will and testimony mentioned here is other than the inheritance rights that are determined amounts given by obligation to the specific categories of relatives as enumerated in detail in the Qur'an and Sunnah.

relatives who are not of his legal inheritors (as determined in Islamic law) or to some poor people or scholars or righteous persons.

It is disliked that a poor person bequeaths some of his property when he has inheritors, unless those heirs are wealthy as, in that case, it is allowed. It is forbidden to bequeath more than a third of one's wealth to other than his inheritors. It is also forbidden to bequeath even a small amount small to the determined inheritors unless the other heirs allow it after his death.

The will is void if the testator says, "I have gone back on this," "I have nullified this," "I have changed my mind," or likewise.

It is good that he writes in the beginning of his will as follows: "In the Name of Allah the Most Comprehensive in Mercy, Most Merciful. This is what 'name of the testator' willed: that he testifies that there is none that has the right to be worshipped except Allah, and that Muḥammad is his slave and Messenger, and that Paradise is real, and that Hellfire is real, and that the Hour of Resurrection is coming of which there is no doubt, and that Allah will resurrect those who are in the graves. I will that those who are left behind of my family should fear Allah in His rights and rectify their affairs among themselves, and that they should obey Allah and His Messenger if they are truly believers. I enjoin upon them that which Ibraheem enjoined on his sons when he died: 'O my sons, Verily, Allah chose for you the religion, so do not die except as Muslims.'"

■ It is recommended that those that send salutation of peace and blessing of Allah upon the Prophet (ﷺ) combine both *aṣ-Ṣalat* (here meaning to bless, extol and praise) and as-*Salam* (here meaning peace and security from all derogation).

It is disliked to say, "Peace and blessing of Allah be upon him" for other than the prophets, saying for instance Abu Bakr '*ṣal Allahu alaihi wa sallam'* (peace and blessing of Allah be upon him) or 'alaihis-Salam' (peace be upon him), and yet it is allowed by consensus to say this for them in conjunction with and following with the Prophets, like the saying '***Allahumma ṣalli ala Muaḥammd wa ala Aali Muaḥammad wa aṣ-haabihi wa azwaajihi wa Dhuhriyyatihi***' (O Allah your peace be upon Muḥammad and the family of Muḥammad and his companions and wives and descendents).

■ It is a beloved act to ask Allah to be pleased with and have mercy upon the companions (Sÿahÿaabah) and followers (Taabi'een) and those after them of the scholars and sincere worshippers and all the good righteous Muslims. One may say, for instance, Abu Haneefah, Maalik, Ash-Shaafa'e and Ahmad, '***Rađi Allahu anhum***' (may Allah be pleased with them) (رضي الله عنهم), and '***Rahyimahum Allah***' (may Allah's mercy be upon them) (رَحِمَهُم الله).

■ **Slaughtering:** The permission to eat of a lawful animal that lives on land and is domesticated is conditional upon it being slaughtered.

Slaughtering has four conditions: 1) That the person slaughtering is of sound mind; **2)** That the instrument of slaughtering is other than a tooth or nail, since it is not allowed to slaughter with them (and it is preferred that it is a very sharp knife); **3)** To cut the windpipe, esophagus and the two jugular arteries, or one of them; **4)**

To say, "*Bismillah*" (in the name of Allah) as one is cutting with the knife. It suffices to say it in other than Arabic. It is a *Sunnah* to say along with it, "*Allahu Akbar*" (Allah is the Greatest). This condition is not a requirement if it is forgotten accidentally, but not if one is ignorant that it should be done.

- **Hunting:** It is allowed to hunt a lawful wild animal by shooting it. This is permissible for those that hunt intentionally [for the sake of hunting for food]. However, it is disliked if it is done for sport or a pastime. It is prohibited if the hunter harms other people's homes and farmlands while following his prey.

Hunting is allowed given four conditions: **1)** That the hunter is of those who fulfill the conditions of the slaughterer; **2)** That the hunting instrument is a permissible instrument for slaughtering and hunting, whereby it is sharp like a spear and an arrow. If the instrument of hunting is a predatory animal like a hunting dog or falcon, it must be well trained; **3)** That the hunter intends the game, which means that he shoots intending to hunt the game, whereas if he was just firing off without aim or intention then it is not allowed; **4)** To say "*Bismillah*" (In the name of Allah) when one fires the instrument, and this condition is not disregarded due to forgetfulness. Thus, if one forgets to say "*Bismillah*" it is unlawful to eat from that hunted animal.

- **Food:** This includes all that which is eaten or drunk. The general ruling about food is that everything is allowed (except that which is specifically prohibited).

This allowance is according to three conditions: 1) That the food is pure and clean; **2)** That it is not harmful; **3)** That it is not something held detestable.

Every impure (*Najas*) food is unlawful, like blood and carrion. Everything harmful, like poison, is forbidden. That which is held detestable, like dung, urine, lice and fleas, is also forbidden. Some of the terrestrial animals that are prohibited include domesticated donkeys, predatory animals that hunt with a canine tooth like lions, cheetahs, dogs, pigs, monkeys, cats, foxes and squirrels, except for hyenas.

All birds that hunt by their talons are prohibited, like eagles, falcons, hawks, kites and owls. All birds that eat carrion are prohibited, like vultures, buzzards and storks. Everything that is considered revolting by the Muslims around the world are prohibited like bats, rodents, wasps, bees, flies, moths, hoopoes (type of bird), shrews, porcupines, snakes, worms, rats, roaches, beetles and geckos.

This prohibition includes everything that Islamic law has ordered to be killed of the obnoxious and poisonous animals, like scorpions, or prohibited killing like ants, or that which is the product of that which is allowed to eat and that which is not allowed to eat, like the cross between a hyena and a wolf.

That which is a cross between two lawfully edible animals is not prohibited, like the mule born to female wild ass and stallion horse.

Everything else is allowed of the animals, like cattle and horses, and the wild animals like giraffes, rabbits, jerboas, desert lizards, gazelles and deer, and of birds, like ostriches, chickens, peacocks, parrots, pigeons, sparrows, ducks, and all the water birds and sea animals except for frogs, snakes and alligators.

It is allowed to eat agricultural products fertilized by impurities and filthy

wastewater and material. However, if the taste or smell of the impurities is apparent, then it is prohibited. It is disliked to eat charcoal, dust, and mud.

It is disliked to eat onions and garlic unless they are cooked. The starving person may eat whatever saves him from starvation but he may satisfy his dire nutritional need only (until wholesome food is available).
nly (until wholesome food is available).

- **Private Parts:** The private parts of a person are that which one is embarrassed to show. Here we will discuss the private parts that are obligated to be covered in prayer (*Ṣalah*) and in circumambulation (*Ṭawaaf*).

The private parts of a male boy who has reached ten years of age is between his navels to his knees, whereas the private parts of the boy between seven and ten is just his sexual organs and anus. The mature woman's private parts are her entire body except her face, hands and feet. If she prays or circumambulates and her forearm is showing, her worship is null and void.

The private parts must be covered at all times outside of prayer times and it is disliked that they are exposed except for necessity, even in darkness and private. It is allowed to reveal them to another person for dire necessity, like for medical examination and circumcision.

- It is obligatory for the husband to pay the expenses of his wife (and children) including all their needs of food, drink, clothes and housing according to the recognized customs and behavior.
- It is forbidden to wear a garment with the picture of a person or an animal on it, or to hang the picture of a person or animal on the walls, or to sell pictures, since these all of the major sins.
- Any sexual relationship outside marriage is prohibited in Islam and considered fornication and adultery (*Zina*) and this includes homosexual acts.

This sin has levels, and the worst of it is to commit adultery with the woman who has a husband, or to fornicate with a blood relation or a neighbor or to commit rape.

Legal Supplications and Incantations

(Ar-Ruqyah ash-Shar'iyyah)

The person who contemplates the natural course of events that Allah has placed in His creation will notice that trials and tribulations are part of the pre-ordained events. Allah (ﷻ) said: ***"And we will surely test you with something of fear, hunger and the loss of wealth and lives and fruits: and give good tidings to the patient"*** [2:155] .

A person is seriously mistaken if he thinks that the pious people do not suffer trials and tribulations, since suffering trials and tribulations is a sign of faith. The Prophet (ﷺ) was asked: ***"Who are those that face the most trials?"*** He (ﷺ) said, ***"The Prophets and then the righteous and then the best and those in line in goodness. A man is tested according to his religion; if he has firmness in his religion his test is increased, and if he has weakness it is lighted upon him."*** (Ibn Majah). These trials are a sign that Allah loves that servant as the Prophet (ﷺ) said, ***"If Allah loves a people He tests them."*** (Ahmad).

These trials are a sign that Allah wishes what is good for that servant, as the Prophet (ﷺ) said, ***"If Allah wants good for His servant, He hastens his punishment in the life of this world. If He wants evil, He holds back from his sins until He smites upon him (the punishment) entirely on the Day of Resurrection."*** (at-Tirmidhi).

These trials are a means of atonement for sins, including even the little amount of difficulties. The Prophet (ﷺ) has said, ***"No Muslim is harmed by even a thorn and anything greater but that this atones for his sinfulness, [his sins fall from him] as leaves fall from a tree."*** (al-Bukhari and Muslim).

For these reasons, a righteous Muslim is afflicted with trials as a means to expiate for some past sins or as an increase of his grades in Paradise. If he was indeed sinful, it acts as expiation for his past sins and as a reminder of the danger of these sins. Allah (ﷻ) said, ***"Corruption has appeared throughout the land and sea for what the hands of people have earned..."*** [30:41]

The tests are of various kinds. One test is by having goodness befall a person, like having one's wealth increase. Another is the test by having evil befall a person, like that of dreadful fear or hunger or the decline of one's wealth and property. Allah (ﷻ) said, ***"We test you by good and by evil as a trial"*** [21:35].

Another type of test is illness or death caused by the evil eye, sorcery or black magic caused by jealousy. The Prophet (ﷺ) said, ***"Most of those that die of my community other than the ordination and predestination of Allah are by the evil eye."*** (al-Tayalisi).

The Protection: We should take the safeguarding measures against the evil eye and sorcery before they occur, as it is said, "protection is better than cure." There are many protective measures; some of them are as follows: ✷ Strengthening oneself by monotheism and faith in Allah, believing that He alone is the controller of the creation, and by doing as many good deeds as possible.✷ Having good thoughts about Allah and reposing one's trust in Him. One should not imagine about the illness and evil eye just because some mishap occurs, since imagination itself is a kind of illness. ✷ If a person is known for the fact that he emits the evil eye or that

he is a sorcerer, then one should avoid that person as much as possible as a precautionary measure, but not out of fear.

✸ One should praise Allah by mentioning His blessings (*Tabreek*) whenever he sees something admirable. The Prophet (ﷺ) said, ***"If you see something in yourself or your wealth or in your brother that you love, then you should praise Allah for the blessings, for verily the evil eye is real."*** (al-Haakim). **"*Tabreek*" here means the saying of "*Baarak Allah lak*"** – "May Allah's blessing be upon you" and not by saying "*Tabaarak Allah*" – "Blessed is Allah".

✸ Another way to protect oneself from sorcery is to start in the morning by eating seven dates (*Ajwah*) of Madinah. (Muslim).

✸ One should seek Allah's shelter, trust in Him, have good thoughts about Him, and seek refuge in Allah from the evil eye and sorcery by saying the various forms of authentically reported supplications and incantations that are to be said in the morning and evening, since these forms of remembrance have an effect which increases in strength or decreases according to two things: **1)** One's faith in what Allah has revealed is the truth and is beneficial by the grace of Allah; **2)** How frequently one remembers these supplications and incantations using his lips and tongue with total attentiveness of his ears and heart, since supplications are not answered from an inattentive heart, as mentioned by the Prophet (ﷺ)(at-Tirmidhi).

The Time of Supplications and Incantations: The supplications of the morning are to be said after Ṣalat-ul-Fajr and those of the evening are to be said after Ṣalat ul-Aṣr. If one forgets then they are to be said when they are remembered.

The Signs of Being Afflicted by the Evil Eye: Treatment by reciting supplications and incantations (Ruqyah) does not contradict with medicine. The Qur'an is a cure for natural, physiological and spiritual illnesses. If a person is healthy without any physical sickness, the affliction by sorcery may take the following symptoms:

temporary headache and yellowness in the color of the face; abundance of sweat and urination; weakness in appetite; itchiness and sensation of crawling on the skin; feeling hot or cold in the extremities; fluttering of heartbeat and palpitations; temporary backache or shoulder ache; depression; constricted breathing; insomnia; agitation and extremities of unnatural anger or fear; abundant burping or sighing; laziness and lethargy; sleepiness; other health problems that do not have any apparent medical reason.

The one who is afflicted by the evil eye may have some or all of these symptoms depending on how strong the affliction is.

A believer must remain strong in his faith and in his heart. He should not be a prey for delusions and false doubts if he has any of these symptoms, since delusions and false doubts are harder to free oneself from.

People who have the symptoms mentioned above may be totally healthy people or they may have a physical illness. Sometimes these symptoms can be caused by weakness of faith, like the constriction of the chest, depression and laziness, and thus one should review sincerely his connection with Allah.

If the illness is truly caused by the evil eye,[1] the remedy is by two measures:
1) If the envier who had put the evil eye is known, that person should be requested to wash himself and the afflicted person should wash with the envier's bathwater or some of it; **2)** If the envier who had put the evil eye is not known, the treatment is by *Ruqyah* (incantations, only those that are legal in Islamic Law), by *Du'a* (supplications) and by *Ḥijaamah* (cupping therapy).

If the illness is by sorcery and black magic (*Siḥr*),[2] the treatment is by one of the following methods :
1) If the place of the spell is known then one goes to that place and unravels the knots of the spell of sorcery while reciting the *Mu'awwidhatain* (two Qur'anic chapters beginning with "*Qul A'udhu*" - "Say I seek refuge…" - being *Surah-al-Falaq* [113] and *Surah-an-Naas* [114]), and then burns the knots as well as the object used in the spell.
2) By *ar-Ruqyah ash-Shar'iyah*, which is the recitation of the Qur'an, especially by "*Mu'awwidhatain*" and *Surah-al-Baqarah*, and by various supplications (of the *Sunnah*) as will be mentioned.
3) By nullifying sorcery, *Nushrah,* which is of two kinds: **a.** Unlawful *Nushrah* which is nullifying the sorcery by sorcery, and going to the sorcerers to break the spells; **b.** Lawful *Nushra* which includes taking seven leaves of the Sidr tree; then pulverizing them with a stone grinder; then reciting upon this material the following chapters of the Qur'an three times: *Surah-al-Kafiroon* [108]; *Surah-al-Ikhlas* [112] *Surah-al-Falaq* [113] and *Surah-an-Naas* [114]. Then place this in water and have the afflicted person drink it and wash with it. The process mentioned above should be repeated until the afflicted person is cured. This cure is reported by Abdur-Razzaaq in his book called *al-Muṣannaf.*
4) Dislodging the spell from the body by inciting vomiting or giving laxative medicines to clear the intestines if sorcery was done through food intake or by *Ḥijaamah*[3] or if it was done through any other way.

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[1] The evil eye is defined as harmfulness from a jinni that afflicts a person upon whom it befalls by the will of Allah. The causes include admiration of a person emitting the evil eye while the devils are present and while there is no obstruction to this evil eye, like remembrance of Allah and prayer, etc. This is confirmed by the authentic hadeeth that says: *"The evil eye is real."* (al-Bukhari) And in another version there is the addition, *"and the devil attends to this and the jealousy of the son of Adam."* (Ahmad) It is called the *Ain* (eye) because this is the instrument, and not because it actually causes the harm. This is proven by the fact that even a blind person can send the evil eye on another although he cannot see .

[2] *Siḥr* is sorcery and black magic caused by the tying of knots, chants, wicked spells, and deeds done and sayings said by the intender of evil that directly affects the body of the afflicted or his heart or mind. It has reality to it since some of it may cause death or illness, may cause a person not to be able to have sexual relations with his wife, or may cause dissention between husband and wife to the point of divorce. Some of it is by idolatry, blasphemy and disbelief (by which a person apostates from Islam) and some of it may be lesser than that but remains of the most grievous of the greater sins .

[3] *Ḥijaamah* (cupping of blood) is mentioned in many authentic narrations, for instance, what Ahmad and an-Nasa`e report: *"Of the best remedies is cupping of blood…"* (Al-Bukhari, Muslim) Allah may cure many physical and spiritual illnesses like evil eye and sorcery by cupping .

The Conditions of Ruqyah: 1) It should be by the Names of Allah and His Attributes; **2)** It should be in the Arabic language or with meaningful words; **3)** It should be with the belief that the incantation in itself does not cure but that cure is only from Allah.

The Conditions of the Raaqi - One Performing Ruqyah: 1) It is preferred that he is a pious, God-fearing Muslim because the closer the person to Allah, the stronger the effect; **2)** The person directs himself to Allah with sincerity during the Ruqyah process wherein he concentrates with his heart on what he is pronouncing with his tongue. It is better if the afflicted person does Ruqyah on himself because others are usually preoccupied in their hearts, and because the person himself has a greater sense of his critical condition and need. Allah has promised that He will answer those that supplicate to Him in their critical need.

The Conditions for the Person Being Treated with Ruqyah:

1) It is preferred that he/she is a righteous believer since the effect of the *Ruqyah* will be according to the strength of the afflicted person's faith. Allah (ﷻ) said, ***"And We send down of the Qur'an that which is a healing and a mercy for the believers, but it does not increase the wrongdoers except in loss"*** [17:82] ;

2) The person must sincerely ask Allah to cure him;

3) The person does not despair if recovery does not happen quickly, since *Ruqyah* is supplication (*Du'a*) and if one hastens for his supplication to be fulfilled, he may not be answered. The Prophet (ﷺ) said, ***"Any one of you will be answered as long as he does not deem that it is taking too long and says, 'I supplicated but was not answered.'"*** (al-Bukhari and Muslim).

Methods of Performing Ruqyah: 1) Reciting the Ruqyah and blowing with negligible amount of saliva. **2)** Reciting the Ruqyah without blowing. **3)** Taking the saliva (after recitation) with the fingertip and mixing it with dust and rubbing the affected area with it. **4)** Reciting the Ruqyah while massaging the affected painful area.

Some of the Qur'anic verses and the Narrations of the Prophet (ﷺ) which are used for *Ruqyah* are as follows:

Quran text	Translation of the meaning
ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُۚ لَا تَأۡخُذُهُۥ سِنَةٞ وَلَا نَوۡمٞۚ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ مَن ذَا ٱلَّذِي يَشۡفَعُ عِندَهُۥٓ إِلَّا بِإِذۡنِهِۦۚ يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡۖ وَلَا يُحِيطُونَ بِشَيۡءٖ مِّنۡ عِلۡمِهِۦٓ إِلَّا بِمَا شَآءَۚ وَسِعَ كُرۡسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَۖ وَلَا يَـُٔودُهُۥ حِفۡظُهُمَاۚ وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ	Allah – there is no true deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi is the Most High, the Most Great. Verse of the Footstool [2:255]
ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيۡهِ مِن رَّبِّهِۦ وَٱلۡمُؤۡمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّن رُّسُلِهِۦۚ وَقَالُواْ سَمِعۡنَا وَأَطَعۡنَاۖ	The Messenger has believed in what was revealed to him from hi Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they

غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا ۚ أَنتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ	say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination." Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people." [2:285-286]
وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا	"And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss." [17:82]
أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ	"Or do they envy people for what Allah has given them of His bounty?" [4:54]
وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ	"And when I am ill, it is He who cures me." [26:80]
وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ	"And He cures the chests of the believing people." [9:14]
قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ	"Say, 'It is, for those who believe, a guidance and cure." [41:44]
لَوْ أَنزَلْنَا هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۚ	"If We had sent down this Qur'an upon a mountain, you would have seen it humbled and cringing from fear of Allah." [59:21]
فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ	"So return your vision, do you see any clefts?" [67: 3]
وَإِن يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ	"And indeed those who disbelieve would almost make you slip with their eyes when they hear the message and they say, 'Indeed he is mad." [68:51]
وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ۖ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾ فَغُلِبُوا هُنَالِكَ وَانقَلَبُوا صَاغِرِينَ	"And We inspired to Moses, 'Throw your staff' and at once it devoured what they were falsifying. Then the truth was established, and what they used to do was abolished. And they were overcome right there and became debased. [7:117-119]
قَالُوا يَا مُوسَىٰ إِمَّا أَن تُلْقِيَ وَإِمَّا أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَىٰ ﴿٦٥﴾ قَالَ بَلْ أَلْقُوا ۖ فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ﴿٦٦﴾ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَىٰ ﴿٦٧﴾ قُلْنَا لَا تَخَفْ إِنَّكَ أَنتَ الْأَعْلَىٰ ﴿٦٨﴾ وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا ۖ إِنَّمَا صَنَعُوا سَاحِرٍ	"They said, 'O Moses, either you throw or we will be the first to throw'. He said, 'You throw.' And suddenly their ropes and staffs seemed to him that they were moving. And Moses sensed an apprehensive fear within himself. We said, 'Fear not. Indeed, you will be superior. Throw what is in your right hand. It will swallow up what they have crafted. What they have crafted is only the trickery of a sorcerer, and the sorcerer will never succeed wherever he may be." [20:65-69]

وَلَا يُفْلِحُ ٱلسَّاحِرُ حَيْثُ أَتَىٰ	
ثُمَّ أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ	“Then Allah sent down His tranquility upon His Messenger and upon the believers and sent down soldiers whom you did not see.” [9:26]
فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا	“But Allah sent down His tranquility upon His Messenger and upon the believers and made them adhere upon the word of righteousness.” [48:26]
فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ ٱلتَّقْوَىٰ	“Certainly Allah was pleased with the believers when they pledged allegiance to you under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest.” [48:18]
لَّقَدْ رَضِىَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِى قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا	“It is He who sent down tranquility into the hearts of the believers that they would increase in faith along with their faith.” [48:4]
هُوَ ٱلَّذِىٓ أَنزَلَ ٱلسَّكِينَةَ فِى قُلُوبِ ٱلْمُؤْمِنِينَ لِيَزْدَادُوٓا۟ إِيمَٰنًا مَّعَ إِيمَٰنِهِمْ	“But Allah sent down His tranquility upon His Messenger and upon the believers and made them adhere upon the word of righteousness.” [48:26]

The Prophetic Narrations:

- ***“As‘alullah-al-Ažeem Rabbal-Arshil-Ažeem an yashfiyak”*** (I ask Allah The Supreme, Lord of the Magnificent Throne to cure you) seven times;
- ***“U’eedhuka bikalimatillahit-taammah min kulli shaiṭaanin wa haammah wa min kulli ainin laammah”*** (I commend you to the protection of Allah’s perfect words from every devil, pest, and envious evil eye), three times;
- ***“Allahumma Rabban-Naas, adhhibil-ba‘s, ishfi antash-Shaafi laa shifaa‘a illa shifaa‘uka shifaa‘an laa yughaadiru saqama”*** (O Allah, Lord of mankind, remove the harm and heal him, for You are the Healer and there is no healing except Your healing, a healing which does not leave behind any disease), three times;
- ***“Ḥasbiallah LAA ILAAHA ILLA HUWA ’alaihi tawakkaltu wa huwa Rabbul-‘Arshil-Ažeem”*** (Allah suffices me, there is none that has the right to be worshipped except Him, I place my trust in Him and He is the Lord of the magnificent Throne), seven times;
- ***“Bismillahi arqeeka min kulli da‘in yu‘dheeka wa min sharri kulli nafsin aw ’aini haasidin Allahu yashfeeka. Bismillahi arqeeka”*** (In the name of Allah I incant, seeking your cure from every evil which harms you and from every envious soul or eye. May Allah cure you. In the name of Allah I incant seeking your cure), three times;
- Place your hand on the part that has pain and say: ***“Bismillahi. A’udhu bi ’izzatillahi wa qudratihi min sharri maa ajidu wa uḥaadhir”*** (In the name of Allah I seek refuge in the power of Allah and His ability from the evil that I am afflicted and about which I am apprehensive), seven times.

Notes:

1) It is not allowed to confirm the foolish superstitions surrounding the evil eye, like that one should drink urine of the envier who had put the evil eye or that the effect of the evil eye is nullified by the death of the envier who had put the evil eye and so on.

2) It is forbidden to place talismans and amulets of leather, cords or strings, etc., on what is feared to become afflicted with the evil eye. The Prophet (ﷺ) said, *"Whoever hangs up anything will be entrusted to its care."* (at-Tirmidhi). If it contains Qur'anic verses, there is difference of opinion in Islamic jurisprudence on this issue yet it is better to avoid it.

3) Writing "*Maa Shaa Allah*" (By the will of Allah) and "*Tabaarak-Allah*" (Blessed be Allah) or making a picture of a sword or knife or eye or placing the Qur'an in the car, or attaching some verses of the Qur'an in the house, etc., does not ward off the evil eye. In fact, it may be of the talismans that are prohibited.

4) The sick person must have certainty that Allah will answer the supplications and he should not deem that the treatment is taking too long. If the sick person is told that he must take certain medication for his entire life, he won't get fretful, so how is it possible that he becomes anxious when some time passes doing the *Ruqyah* without seeing any improvement? A sick person should know that there is a reward for every single letter recited of the Qur'an, and this reward is increased tenfold. He should make the supplications, seek Allah's forgiveness and perform abundant charity since these things help to cure a sick person.

5) Reciting the Qur'an in chorus is against the *Sunnah* of the Prophet (ﷺ) and its effect is weak. Similarly, depending entirely on the cassette player for listening to the Qur'anic recitation is also weak because that recitation lacks the intention of the person reciting the Qur'an which is one of the conditions of the person performing *Ruqyah*. However, listening to the Qur'an by means of a cassette player can be useful. It is the *Sunnah* to repeat the *Ruqyah* until the person is cured unless the process causes tiredness to the person. In that case, the person performing the *Ruqyah* should decrease the dosages so that the sick person does not become jaded or agitated. Repeating a specific verse of the Qur'an or supplication of the Prophet (ﷺ) for a certain number of times is not correct if that is not supported by a valid proof from the *Sunnah*.

6) There are signs through which one can realize that the person doing the incantations of *Ruqyah* is actually practicing sorcery and black magic (*Siḥr*). Do not be deceived by what he may show off to you of his religiosity. He may start off with reciting the Qur'an and then switch over to something else. He may be of those that go regularly to the Mosque for prayers and is continually in the remembrance of Allah with the intention of deceiving people. Do not be tricked by all this, and beware!

Some of the signs of sorcerers are: ✸ To ask the sick person about his name and the name of his mother, since knowledge or lack of knowledge of this information does not affect the treatment; ✸ To ask for a piece of clothing of the sick person, like his shirt or tee-shirt; ✸ He may ask the sick person to slaughter an animal of a

particular trait to please the *jinn* and he may even smear the blood of this animal on the sick person; ✸ He may write some words of incantations of talismans of which the meaning is obscure and which may not even have any meaning; ✸ He may give the ill person a piece of paper on which there are squares and designs in which there are letters or numbers and this is called *al-Ḥijab*; ✸ He may ask the ill person to seclude himself in a room, possibly a very dark room, for a certain amount of time and this is called *al-Ḥajbah*; ✸ He may order the sick person not to touch any water for some period of time; ✸ Give the ailing person something to bury in the ground, or some paper to burn or use as incense; ✸ To inform the sick person about some of his personal details that nobody knows, or to tell him his name, where he lives and his ailment, etc., even before the sick person speaks; ✸ Diagnose the disease as he enters the place or by phone or letter.

7) The position of the people of *Sunnah* is that it is possible for a *jinn*i to "possess" (i.e., enter the body) a human. The proof of this is the saying of Allah (ﷻ): ***"Those who consume interest are not able to stand except as one stands who is touched by Satan into insanity"*** [2:275]. Scholars of the Qur'anic exegesis unanimously agree that the word "*Mass*" (touch) in this verse means the affliction of satanic insanity which attacks a human when he is possessed by the devil *jinn*i.

Magic: It exists and it is real. The Qur'an and *Sunnah* have reported that it does have an effect on things. It is forbidden, and it is considered a major and great sin about which the Prophet (ﷺ) said: ***"Avoid the seven sins which doom a person to Hell."*** *They asked,* ***"What are they?" He replied, "Committing Shirk with Allah (shirk) and magic…"*** (al-Bukhari and Muslim).

Also, Allah (ﷻ) said: ***"They knew whoever purchased it [i.e., magic] would not have any share in the Hereafter…"*** [2:102]

There are two types: 1) Spells and incantations, i.e., recitations and unclear words by means of which the practitioner of witchcraft is able to use the devils to do what he wants of harming his victim. **2)** Medicines and potions that affect the body, mind, will and inclinations of the victim, so that he turns away from a person*(Sarf)* or inclines towards him or her('*ATf*). The person imagines that something moved or turned over and things like that. Committing the first type is Shirk because the devils do not serve the magician unless he disbelieves in Allah. As for the second type it is a major sin. None of this happens except by the Decree of Allah.

Supplication (Addu'a)

The entire creation is in dire need of Allah. By necessity, they need that which only Allah possesses and can give. He (ﷻ) is Absolutely Free and Independent of needing them.

Supplicating, invoking and asking Allah is an obligation that Allah has imposed upon us, as He the Most Exalted said, ***"And your Lord says, 'Call upon Me; I will respond to you.' Indeed, those who scorn My worship will enter Hell in disgrace"*** [40:60] .

The Prophet ﷺ said, ***"Whoever does not ask Allah, angers Him"*** (Ibn Majah). Thus Allah is happy with the supplications of His servants to Him. He loves those that repeatedly invoke him in need.

He brings the supplicants nearer to Himself. The companions of the Prophet ﷺ sensed this truth and therefore they would not belittle asking Allah about even the smallest thing, nor would they (lower themselves to) ask other creatures for their needs.

Their close attachment to Allah and Allah's closeness to them was an embodiment of the verse of Allah (ﷻ): ***"And if my slaves ask about Me, then verily I am close…"*** [2:186] .

Supplication has a great standing with Allah since it is the most generous and noble thing to Him, it may even change predestination.[1]

The supplications of a Muslim are answered without doubt if the causes of acceptance are fulfilled and the nullifiers are avoided. The supplicant is given one of the three things as the Prophet ﷺ said, ***"There is not a Muslim who supplicates with a supplication which does not contain any sin nor cutting off of relations, except that Allah gives him for it in one of three ways: either He will answer his prayer or accumulate it for him for the Hereafter or turn away from him an equal amount of evil."*** **They said, "Then we will ask a lot."** He ﷺ said, ***"Allah will answer even more."*** (Ahmad and at-Tirmidhi).

Supplication (*Du'a*) is of two types: 1) Supplication of worship, such as prayer and fasting; **2)** Supplication of asking and seeking.

Differing superiority of good deeds: Which deeds of worship are better, to recite the Qur'an, to remember Allah or to supplicate to Allah?

Generally speaking, recitation of the Qur'an is the best, next is the remembrance of Allah and then is supplication.

Yet it may be that there are circumstances when the less preferred proceeds the more preferred. For instance, supplication on the day of Arafah (in Ḥajj) is more rewarding than reciting the Qur'an; similarly remembering Allah with the manners that are authentically reported after the daily obligatory prayers is better than reciting the Qur'an.

Conditions for Du'a to be Answered: There are external and internal conditions for someone's supplications to be answered:

[1] This is mentioned in the narration "Nothing returns the predestined except supplication…" (Ibn Majah) The meaning is that supplication is, of course, part of predestination: to be guided by Allah to ask and supplicate Allah.

The external conditions: These conditions include having good deeds precede the supplication, like charity, purification by ablution, prayer, facing the prayer direction (*Qiblah*), raising the hands for supplication, praising Allah (ﷻ) by that which He deserves, using His Names and Attributes appropriately in the supplication. As for the last point, if the supplicant is asking for Paradise, he invokes Allah by Allah's Grace and Mercy. If he is supplicating against a wrongdoer and oppressor, he shouldn't mention Allah as the Most Beneficent in Mercy and the Most Generous but mention that he is the Enforcer, the Dominant, the Victorious, etc. Among the reasons of acceptance is sending salutations upon the Prophet ﷺ in the beginning, middle and end. Other important factors are admitting one's mistakes and sins, thanking Allah for his blessings and seizing the opportunity of the most advantageous times for supplication which have been mentioned in authentic reports.

These times are many and from among them are:

During the course of day and night: ✷ The last third of the night when Allah descends to the lowest of the heavens directly above this world; ✷ Between the call to prayer (*Adhan*) and the announcement for standing to prayer (*Iqamah*); ✷ After *Wudoo* (ablutions); ✷ In prostration; ✷ Before the final salutations of prayer; ✷ After the obligatory prayers; ✷ After completion of the recitation of the entire Qur'an; ✷ While travelling; ✷ When calling out against a tyrant oppressor; ✷ When calling out in dire need; ✷ The supplication of the parent for his or her child; ✷ The supplication of a Muslim for his absent brother Muslim; ✷ When the two armies meet in battle;

During the course of the week: on Friday, especially the last hour of the day;
✷ During the course of the months: the month of Ramadan at the time of breaking the fast and at the time of taking predawn meal in order to start the fast; ✷ During the nights of the last ten days of Ramadan; ✷ During the month of Dhul-Hijjah on the day of Arafat; ✷ In noble places such as Mosques in general; ✷ The Ka'bah in the Masjid al-Haram of Makkah, especially between the Black Stone and the Door, the station of Ibraheem, on top of the mounts of Ṣafa and Marwah, the Plain of Arafat, Muzdalifah, Mina, and when drinking the water of Zamzam.

The internal conditions for acceptance of the supplication are: sincere repentance preceding the supplication; returning any rights to the respective people which may have been taken unjustly; having one's food, drink, clothes and home all of the pure and lawful income; doing many good deeds; avoiding all of the prohibitions; remaining clear of the doubtful and from false desires; concentrating in one's heart while praying; placing one's trust in Allah's care; having strong hope for Allah's shelter; seeking refuge in Allah with humility; humble repetition of the supplication; entrusting Allah with the response; and not turning one's attention to any other.

Barriers to the acceptance of one's supplication: A person may invoke Allah and not be answered or it may take a long time before his prayer is answered. There are many reasons for this, including the following:

✷ It may be that one supplicates to other than Allah along with supplicating to Allah (and this is idolatry, the greatest sin and greatest reason for non-acceptance).

✸ It may be that one asks in profuse detail while it is better to be general, like when one asks to be saved from the extreme heat of Hellfire, its bitter cold and its darkness etc, whereas it is better to seek refuge from the Hell-fire generally.
✸ It may be that one supplicates against another or even against himself unjustly.
✸It may be that he asks for something sinful or for cutting off relations.
✸ It may be that he makes the answer of the supplication conditional by saying, for example, "O Allah forgive me if You Will," or similar to this. ✸ It may be that he hastens the response saying, "I have supplicated but there has been no response at all," and then leaves off supplicating in apathy and weariness.
✸ It may be that one calls out with an inattentive and neglectful heart.
✸ It may be that one does not use the proper etiquette in the supplications. For instance, the Prophet ﷺ heard a man supplicating without giving salutations to the Prophet ﷺ and so he said, "This one has been too hasty." He then called him over or said to another person: "When you pray in supplication, praise Allah and extol Him, then send your salutation to the Prophet ﷺ and then, after this, supplicate for what you wish." (Abu Dawud and at-Tirmidhi). ✸ It may be that a person prays for something that is already accomplished and decided otherwise, like supplicating to remain in the life of this world forever. ✸ It may be that the person tries to be artificially expressive and rhyming in his supplication. Allah (سبحانه وتعالى) said, ***"Supplicate your Lord with humility and in fear, indeed he does not like those that trespass the limits."*** Ibn Abbas رضي الله عنهما said, "Beware of rhyming in your supplications for verily my experience was that the Messenger of Allah ﷺ and his companions never did that." (al-Bukhari). ✸ It may be that one raises his voice too loud, since Allah (سبحانه وتعالى) said, ***"Do not be too loud with your prayer nor too soft with it but take with it a middle course between these two."*** A'ishah رضي الله عنها said "This was revealed about supplication." (al-Bukhari and Muslim).

The beloved etiquette of the supplicant is to organize his invocation to Allah as follows: **1)** First, one praises Allah and extols Him; **2)** Second, he gives his salutations upon the Prophet ﷺ; **3)** Third, he seeks repentance from his sins and acknowledges his wrongdoings; **4)** Fourth, he thanks Allah for his multiple blessings; **5)** Fifth, he begins with his supplications, being keen to use the supplications mentioned in the Qur'an, which are called *Jawaami'* (comprehensive), and the supplications that are authentically reported from the Prophet ﷺ or the righteous predecessors; **6)** Finally, he closes the supplication with the salutation upon the Prophet ﷺ.

Most important supplications that should be memorized

Occasion for the Supplication	The Supplications of the Prophet ﷺ
Before sleep	***"Bismik-Allahumma amootu wa aḥya"*** (By your name, O Allah, I die and come to life)
After waking up	***"Alḥamdu lillahil-ladhi aḥyana ba'da ma amatana wa-ilaihin-nushoor"*** (All praise is for Allah who gave us life after having taken it from us and unto Him is the resurrection)
For those shaken in a nightmare	***"A'udhu bi-kalimaatillahit-taammaati min ghadabihi wa'iqabih wamin sharri 'ibaadihi, wa min hamazaatish shayaaṭeeni wa ann yaḥduroon"*** (I seek refuge in the Perfect Word of Allah from His anger, from the evil of His slaves and from the instigations of the devils and from their presence)
If one sees a dream	If one of you sees a dream that he likes then this is from Allah and he should praise Allah and speak about it. If one sees disliked dreams, this is only from the Satan and he should seek refuge (in Allah) from the evil of it and not speak to anyone about it, for then it will not harm him.
When departing the home	✷ ***"Allahumma inni a'udhu bika an adilla auw udall, auw azilla auw uzall, auw ažlima auw užlam, auw ajhala auw yujhala alaiyy"*** (O Allah, I take refuge with You lest I should stray or be led astray, or slip or be slipped, or wrong or be wronged, or behave foolishly or be treated foolishly) ✷ ***"Bismil-lah, tawakkaltu AAalal-lah, wala hawla wala quwwata illa billah"*** ('Ik the name of Allah, I place my trust in Allah, and there is no might nor except with Allah)
When entering the Mosque	When one enters the Mosque, he should put his right foot first and say: ***"Bismillah, wassalamu 'ala rasulillah, Allahumma ighfer li thunubi wa iftaḥ li abwaaba raḥmatik"*** (In the name of Allah, and prayers and peace and blessings be upon the Messenger of Allah, O Allah, open the gates of Your mercy)
When departing from the Mosque	When one departs from the Mosque, he should put his left foot first and say, ***"Bismillah, wassalamu 'ala rasulillah, Allahumma ighfer li thunubi wa wa iftaḥ li abwaaba fadhlik"*** (In the name of Allah, and peace and blessings be upon the Messenger of Allah, O Allah, have mercy on me and open the gates of Your bounty)
For the newlyweds	***Baarakallahu laka, wa baaraka alaika, wajama'a bainakuma fi khair.*** (May Allah bless you. May Allah's blessings be upon you, and may He unite both of you in goodness.)
For those that hear the sounds of a donkey or rooster	"If you hear the braying of an ass, seek refuge in Allah from Satan for it has seen a devil. If you hear the crow of a rooster, ask Allah for his bounty for it has seen an angel." "If you hear the barking of the dog and braying of the ass in the night then seek refuge in Allah"
For those that inform you that they love you for Allah's sake	Anas narrated that a man was with the Prophet ﷺ and a man passed by and he said, "O Messenger of Allah, indeed I love this person." So the Prophet ﷺ said to him, "Have you informed him." He said, "No." He (ﷺ) said, "Inform him." He went to him and said, ***"Uḥibbuka fillah."*** (I love you for Allah's sake). He replied: ***"Aḥabbak-Allah alladhi aḥbabtani lahu"*** (May Allah love you for whose sake you loved me).
If your Muslim brother sneezes	"If one of you sneezes then say, ***"al-Ḥamdulillah"*** (All praise is for Allah) and then his brother or companion says to him ***"yarḥamukallah"*** (May Allah have mercy on you). Then he replies ***"yahdeekumul-lallahu wa yuṣlihu baalakum"*** (May Allah guide you and rectify you). If a non-muslim sneezes and praises Allah, one replies to him, ***"yahdeek-Allah"***, asking Allah to guide him without asking Allah for his mercy.

When in distress	✸ ***"Laa Ilaaha ill-Allahul-Ažeemul-haleem, Laa Ilaaha ill-Allahu rabbul-Arshil-Ažeem, Laa Ilaaha ill-Allahu rabbus-samaawaati warabbul-ardi warabbul-Arshil-kareem"*** (There is none that has the right to be worshipped except Allah, the Magnificent, the Forbearing. There is none that has the right to be worshipped except Allah, Lord of the Magnificent Throne. There is none that has the right to be worshipped except Allah, Lord of the Heavens, Lord of the Earth and Lord of the Noble Throne). ✸ ***"Allahu Allahu Rabbi, La ushriku bihi shai'an"*** (Allah, Allah my Lord, I do not associate partners with Him). ✸ ***"Ya Ḥaiyu Ya Qayyum, bi-raḥmatika astagheeth"*** (O Eternally Alive, O Absolutely Independent, I seek aid in Your Mercy). ✸ ***"Subḥaan-Allahil-Ažeem"*** (Glory be to Allah the Magnificent).
Supplicating against the enemy	***"Allahumma munzil al-kitaab wa mujri as-saḥaab sari'ul-ḥisab, ihzim al-ahzaab Allahumma ihzimhum wa zalzilhum"*** (O Allah who moves the clouds and reveals the book and is quick in recompense, defeat the troops. O Allah, defeat them and shake the earth beneath them).
If something is difficult	***"Allahumma la sahla illa ma ja'altahu sahlan wa anta taj'alul-hazn idha shi'ta sahlan"*** (O Allah there is nothing easy except that which You make easy, and you make sadness easy if you will).
To fulfill a pledge of debt	***"Allahumma inni a'udhu bika minal-hammi wal-huzn, wal-ajzi wal-kasal wal-jubni walbukhl, wa dhal'ad-daini wa ghalabatir-rijaal"*** (O Allah I seek refuge in You from anxiety, sorrow, weakness, laziness, cowardice, miserliness, the burden of debts and from being over powered by men).
When going to the toilet	If you enter the toilet, you say, ***"Allahumma inni a'udhu bika minal-khubthi wal-khaba'ith"*** (O Allah I seek refuge in you from the filth and filthy ones). On exiting, you say: "***Ghufraanak***" (Your forgiveness).
To counter the whispering of the devil in prayer	[The Prophet ﷺ said to one of his companions who was afflicted with evil whisperings in prayer,] "That is a devil called Khanzab, so if you sense his presence, seek refuge in Allah from him and spit (with mostly air) on your left side three times."
In prostration	✸ ***"Allahummaghfir li dhanbi kullahu diqqahu wa jillahu wa awwalahu wa aakhirahu wa 'alaaniyatahu wa sirrahu"*** (O Allah forgive me all of my sins, the minute of it, great of it, the first of it, the last if it, the open of it and the secret of it). ✸ ***"Subḥaanaka rabbi wa biḥamdik, Allahummaghfir li"*** (Glorified are You, O my Lord, and I praise You. O Allah, forgive me). ✸ ***"Allahumma inni a'udhu bi-riđaka min sakhaṭik wa bi mu'afaatika min uqoobatik, wa-a'udhu bika mink, la uḥsee thana'an alaik, anta kama athnaita ala nafsik"*** (O Allah, I take refuge in Your pleasure from Your displeasure, and in Your pardon from Your punishment. I take refuge in You from You. I cannot count Your praise since You are as You Yourself have praised Yourself).
For prostration of Qur'an recitation	***"Allahumma laka sajadtu, wabika aamantu, walaka aslamtu, sajada wajhi lillathi khalaqahu wa ṣawwarahu washaqqa sam'ahu wa baṣarahu, tabaarakallahu aḥsan-ul-khaaliqeen"*** (O Allah, unto You I have prostrated and in You I have believed, and unto You I have submitted. My face has prostrated before He Who created it and fashioned it, and brought forth its hearing and sight. Blessed is Allah, the Best of Creators).
At the end of prayer	***"Allahumma inni žalamtu nafsi žulman katheeran wala yaghfirudh-dhunooba illa anta, faghfirli maghfiratan min indik warḥamni innaka antal-Ghafoor-ur-Raḥeem"*** (O Allah, I have indeed wronged my soul excessively and none can forgive sins except You, so forgive me with Your forgiveness and have Mercy upon me. Surely, You are The Most-Forgiving, The Most-Merciful)

After prayer	***"Allahumma a'inni 'ala dhikrika wa shukrika waḥusni ibaadatik"*** (O Allah help me to remember You, to thank You, and to worship You in the best of manners). ***"Allahumma inni 'a'odhu bika min al-kufr wa al-faqr wa 'adhaab al-qabr"*** (O Allah, I seek refuge in you from disbelief, poverty and the punishment of the grave).
For those that do a good deed	If a person to whom a good deed is done says to the person who did it, ***"Jazaak-Allahu khairan"*** (May Allah reward you), he has completed the thanks. Then the person should reply, ***"wa jazaak"*** (and may you be rewarded) or ***'wa iyyaak'*** (and to you).
When one sees rain	"***Allahumma sayyiban naafi'an***" (O Allah [make it] beneficial rainfall) two or three times. "***Mutirna bifadlihi wa rahmatihi***" (we have had the rain fall upon us by the bounty of Allah and His mercy). Then he supplicates by that which we wishes, since the supplication is accepted at the time of rainfall.
When the wind blows fierce	***"Allahumma inni as'aluka khairaha wa khaira ma fiha wa khaira ma ursilat bihi, wa a'udhu bika min sharriha wa sharri ma fiha wa sharri ma ursilat bihi"*** (O Allah, verily I ask You for the goodness of this and the goodness that is in it and the goodness that You sent with it, and I seek refuge from this and the evilness of what is in it and the evilness that You sent with it).
When one sees the new crescent	***"Allahumma ahillahu alaina bil-yumni wal-Imaan was-salaamah wal-islaam, hilaal khairan wa rushdin rabbi wa rabbuk-Allah"*** (O Allah, have the new crescent come upon us with blessedness and faith and peace and Islam, a crescent of goodness and guidance. My Lord and your Lord is Allah).
When saying farewell to a traveler	*"Astaude'-Allaha dinaka wa amanataka wa khawaatima amalik"* (I entrust my farewell of you to Allah with your religion and trustworthiness and final deeds). The traveler replies saying, *"Astaudi'ukumullah-alladhi la tadee'u wada'iuhu"* (I entrust my farewell of you to Allah who does not lose those entrusted to Him).
For travel	***"Allahu Akbar, Allahu Akbar, Allahu Akbar, subḥaan-alladhi sakhkhara lana hadha wa ma kunna lahu muqrineen, wa-inna ila rabbina lamunqaliboon, Allahumma inna nas'aluka fi safarina hadha al-birra wat-taqwa, wa minal-'amali ma tarda, Allahumma hawwin alaina safarana hadha, waṭwi anna bu'dah, Allahumma antaṣ-ṣahibu fis-safar, wal-khalifatu fil-ahl, Allahumma inni a'udhu bika min w'atha-is-safar, waka-aabatil-manžar, wasu'-il-munqalabi fil-maali wal-ahl"*** (Allah is the greatest, Allah is the greatest, Allah is the greatest, Glorified be He, The One Who has placed this (means of transport) at our service, and we ourselves would not have been capable of that, and to our Lord is our final destiny. O Allah, we ask You for Beneficence and God-consciousness in this journey of ours, and we ask You for deeds that please You. O Allah, facilitate our journey and let us cover its distance quickly. O Allah, You are the Companion on the journey and the Successor over the family, O Allah, I take refuge with You from the difficulties of travel, from witnessing a depressing scene, and I take refuge in You from evil in our wealth and family). And when he returns he says this and adds: "Aa'ibun aabidun li-Rabbina Haamidun" (Returning worshipping our Lord and praising Him).
At the opening of prayer	***"Allahumma baa'id baini wabaina khataayaaya kama ba'adta bainal-mashriqi walmaghribi, Allahumma naqqini min khataayaaya kama yunaqqath-aubul-abyadu min-ad-danas, Allahummaghsilni min khataayaaya bith-alji wal ma'i wal-barad"*** (O Allah, distance me from my sins just as You have distanced the East from the West. O Allah, purify me of my sins as a white robe is purified of filth. O Allah, cleanse me of my sins with water, snow and hail).

When retiring for sleep	✷ ***"Allahumma aslamtu nafsi ilaika, wafawwađtu amri ilaika, wa wajjahtu wajhi ilaika, wa alja'tu žahri ilaika, raghbatan wa rahbatan ilaika la malja wala manja minka illa ilaika, aamantu bi-kitabik-alladhi anzalta wa bi-nabiyyik-alladhi arsalta"*** (O Allah, I submit my soul unto You, and I entrust my affair unto You, and I turn my face towards You, and I put my trust in You, in hope and fear of You. Verily there is no refuge or safe haven from You except with You. I believe in Your Book which You have revealed and in Your Prophet whom You have sent). ✷ ***"Alḥamdu lillaahilladhi aṭ'amana wa saqaana wa kafaana wa aawaana fakam mimman la kaafia lahu wa la mu'wi"*** (Praise is for Allah who fed us and satisfied our thirst and sufficed us and gave us refuge and how many people are there that do not have anyone to suffice them and give them refuge). ✷ ***"Allahumma qini 'adhaabaka yauma tab'athu ibaadak"*** (O Allah save me from your punishment the day Your slaves are resurrected). ✷ ***"Subhaanak-Allahumma rabbi bika wađ'atu janbi ,wa bika arfa'uhu in amsakta nafsi faghfir laha wa in arsaltaha faḥfaž-ha bima taḥfaž bihi ibaadak-aṣ-ṣaaliheen"*** (Glory be to you O Allah, O my Lord, by your name I lie down and by your name I get up. If you hold back my soul, forgive it and if you send it back, protect it the way you protect your righteous slaves). ✷He reads the last two *surah*s of the Qur'an – *al-Falaq* and *an-Naas* – and blows on the palms of his hands and wipes all over his body. ✷He should not sleep until he has read *Surah-as-Sajdah* and *Surah-al-Mulk* every night.
When going for prayer	***"Allahumm-aj'al fi qalbi noora wafi lisaani noora, wa fi sam'i noora wa fi baṣari noora wa min fauqi noora wamin taḥti noora wa 'an yameeni noora wa 'an shimaali noora wa min amaami noora wa min khalfi noora, waj'al fi nafsi noora wa a'ažim li noora, wa azdhim li noora waj'al li noora waj'alni noora. Allahumma a'atini noora waj'al fi asabi noora wa fi lahmi noora wa fi dami noora wa fi sha'ri noora wa fi baṣari noora"*** (O Allah, place within my heart light, and upon my tongue light, and within my ears light, and within my eyes light, and place above me light and beneath me light and on my right light and on my left light and in front of me light and behind me light and place in me light and make the light great for me and make my light brighter and make light for me and make me light. O Allah, bestow upon me light and make light in my nerves and light in my flesh and light in my blood and light in my hair and light in my skin).
Supplication for seeking Allah's guidance (Istikharah)	The Prophet ﷺ said, "If any of you intends to undertake a matter then let him pray two supererogatory units -*Rak'ah*- of prayer and after that supplicate: ***'Allahumma inni astakheeruka bi'ilmika wastaqdiruka biqudratika wa as'aluka min fađlik, fa innaka taqdiru wala aqdir, wat'alamu wala 'alam wa-anta 'allaamul ghuyoob, Allahumma in kunta ta'lamu anna hadhal-amra –*** **(and here he mentions his need) -** ***khayrulli fi dini wa ma'ashee wa'aaqibati amri faqdirhu li wayassirhu li thumma barik li fihi wa in kunta ta'lamu anna hadhal-amra sharrulli fi dini wama'ashee wa 'aaqibati amri faṣrifhu annee waṣrifnee anhu, waqdir liyal-khayra ḥaythu kana thumma rađ-đhinee bihi'"*** (O Allah, I seek Your counsel by Your knowledge and by Your power I seek strength, and I ask You from Your great blessings, for verily You are able while I am not able and verily You know while I do not know, and indeed You are the Knower of the unseen. O Allah, if You know that this affair -and here he mentions his need- is good for me in relation to my religion, my life, and final end, then decree it and facilitate it for me, and bless me with it. If You know that this affair is evil for me towards my religion, my life, and end, then turn it away from me and turn me away from it, and decree for me what is good wherever it be, and make me satisfied with that).

The supplication when one wakes up during the night	"Whoever wakes up during the night and says, *'LAA ILAAHA ILL-ALLAH waḥdahu la shareeka lahu lahul- mulku wa lahul-ḥamdu wa huwa 'ala kulli shai'in qadeer. Al-ḥamdulillah, Subhaan-Allah, LAA ILAAHA ILL-ALLAH, Allahu Akbar, la ḥaula wala quwwata illa billah* (There is none that has the right to be worshipped except Allah alone without any partner: to Him belongs all sovereignty and all praise, and He is capable over all things. All praise is for Allah. Glory be to Allah. There is none that has the right to be worshipped except Allah. Allah is the Greatest. There is no strength or power except by Allah) and then says, *'Allahumm-aghfir li'* (O Allah forgive me) or supplicates, Allah will answer him. And if he makes ablution and prays, his prayer will be accepted."
A comprehensive supplication for the deceased	***"Allahumma Ighfir lahu warḥamhu, wa aafihi w'afu anhu, wakrim nuzulahu, wa wasse' mudkhalahu, waghassilhu bil-ma'e wath-thalji, wal-barad, wanaqqihi minal-khataaya kama naqqaita-ath-thoubal abyaḍa minad-danas, wa abdilhu daaran khairan min daarihi, wa ahlan khairan min ahlihi, wa zowjan khairan min zawjihi, wadkhilhul-jannata, wa a'idh-hu min 'adhaabil-qabr, wa min adhaabin-naar"*** (O Allah forgive him and have mercy upon him, and keep him safe, and excuse him for his faults, and grant him honored place in the paradise, and make his entrance spacious, and wash him with water, snow and hailstones and purify him of all his mistakes like a piece of white cloth is cleared from dirt, and grant him a house better than his house and a family better than his family and a wife better than his wife, and allow him to enter the paradise, and protect him from the punishment of the grave and from the punishment of the Hellfire).
Supplication for relief of anxiety	"None of you has cause of anxiety or depression and then says ***'Allahumma inni abduk ibnu abdik, ibnu amatik, naaṣiyati bi-yadik, maadin fiyya ḥukmuk, adlun fiyya qadaa-uk, as'aluka bikulli ismin huwa lak, sammaita bihi nafsak, auw anzaltahu fi kitabik, auw 'allamtahu ahadan min khalqik auw ista'tharta bihi fi ilmil-ghaybi 'indak, an taj'alal-Qur'ana rabee'a qalbee, wa nura ṣadri, wa jalaa'a ḥuzni wadhahaaba hammi'*** ('O Allah, I am Your servant, the son of Your servant, the son of Your maidservant, my forelock is in Your hand, Your command over me is executed and Your decree over me is perfectly just. I ask You by every name belonging to You by which You have named Yourself, or have revealed in Your Book, or have taught to any of Your creation, or have preserved in the knowledge of the unseen that is exclusively with You, that You make the Qur'an the life refreshment of my heart and the light of my breast, and a departure for my sorrow and a release from my anxiety') except that Allah makes that anxiety and depression depart and replaces it with happiness."
When something pleasing or displeasing happens	If the Prophet (ﷺ) saw something that was pleasing he would say: ***"Alhamdu lilla hill-adhee bine' matihee tatimmu ṣaaleḥaat"*** (All praise is for Allah, by whom all good actions are accomplished). And if he saw something that was displeasing he would say: ***"Alhamdu lillahi 'ala kulli haal"*** (All praise is for Allah in all circumstances).

The Most Profitable Trade

Dhikrul-lah (Remembrance of Allah)

Allah made humans superior to all other creatures and gave man the special endowment of speech, making his tongue nimble. Man can use this blessing for good or evil. If he chooses to use it for good, it will take him to happiness in this world and to the higher chambers of Paradise. If he chooses to use it for other than that, it will lead him to destruction in both this life and the Hereafter. Remembering Allah is the second best thing (after reciting the Qur'an) that a man can spend his time in.

The virtues of Dhikrul-lah (Remembrance of Allah):

There are many hadith mentioning the virtues of *dhikr*. Among them is the saying of the Prophet ﷺ, ***"Shall I tell you about the best among all your deeds, the purest in the estimation of your King, the highest of your deeds in status, which is better for you than spending gold and silver, and is better for you than encountering your enemies and striking their necks and them striking yours?"*** **The Companions said, "Yes, indeed inform us, O Messenger of Allah!"** The Prophet ﷺ said, ***"(It is) the remembrance of Allah."*** (at-Tirmidhi).

He ﷺ also said, ***"The similitude of the one who remembers his Lord and the one who does not remember his Lord is like the living and the dead respectively."*** (al-Bukhari).

He ﷺ said as well, ***"Allah (ﷻ) says, 'I am as My servant thinks of Me, and I am with him when he remembers Me. If he remembers Me in himself, I remember him in Myself. If he remembers Me in a company, I remember him in a company better than his company. If he comes one handspan nearer to Me, I come one cubit nearer to him. If he comes one cubit nearer to me, I come a distance of two arm-lengths nearer to him. If he comes to Me walking, I come to him running."*** (al-Bukhari).

He ﷺ also said, ***"The mufarridoon have come ahead of other people."*** **The Companions said, "Who are the *mufarridoon*, O Messenger of Allah?"** He ﷺ said, ***"Those men and women that remember Allah with much rememrbrance."*** (Muslim).

He also gave the following advice to one of the companions saying, ***"Let your tongue remain moist constantly in the remembrance of Allah."*** (at-Tirmidhi).

And there are many more hadith encouraging the remembrance of Allah, (عَزَّ وَجَلَّ).

Multiplication of the rewards:

The rewards of good deeds are multiplied just as the reward of reciting the Qur'an is multiplied, and this occurs according to: **1)** What is in the heart of a person, his faith and sincerity, love for Allah and what flows from this; **2)** The contemplation of the heart in remembering Allah and preoccupation with this, making the remembrance not simply by the tongue alone. Whoever fulfills these two conditions, will have Allah expiate his sins and give him his full reward. As for he who is deficient in these matters, then the expiation of sins and the reward will be in accordance with his deficiency.

The benefits of remembering Allah:

- It repels, weakens, humiliates, and debases the Satan while pleasing Allah.
- It develops the love, nearness, awareness and fear of Allah. It results in returning and repenting to Allah and it helps the believer to obey Allah.
- It removes depression and anxiety from the heart and brings happiness, giving the heart liveliness, strength and purity. The human heart has a void and emptiness that can only be filled by the remembrance of Allah. It has a hardness that can only be softened by remembrance of Allah.
- Remembrance of Allah is a cure and treatment to the heart. It provides it with strength and pleasure that no other pleasure can compare to. Forgetfulness in remembrance of Allah, on the other hand, causes sickness and is a disease in itself.
- Lack of remembrance of Allah is a sign of hypocrisy, whereas remembering Allah very often is the sign of the strength of faith and true love for Allah, since when a person loves something, he recalls it often.
- If the believer gets to know Allah in good times by frequently remembering Him, then Allah will be with him in the difficult times, especially at the time of death and its stupor.
- Remembrance of Allah is the means of salvation from the punishment of Allah, the descent of tranquility upon a person, the encompassing of mercy of Allah, and of the angels seeking forgiveness from Allah for the person.
- Occupation of the tongue in remembrance of Allah prevents it from foolishness, backbiting, spreading dissention, falsehoods, and other prohibited and obnoxious acts.
- Remembrance of Allah is the easiest yet the best and most virtuous among all acts of worship. It is also the means for sowing the seeds of Paradise.
- The person who remembers Allah becomes brighter in his face with a sweetness and light that inspires respect and awe. Remembrance of Allah is a light in the life of this world, in the grave and in the Hereafter.
- Remembrance of Allah entails that Allah and the angels will send peace and blessing on the worshipper and Allah expresses His pride to the angels for those who remember Him.
- The best of worshippers are those who remember Allah with much rememrbrance, (ﷻ). Similarly, the best of those who fast are the ones that remember Allah more while fasting.
- The remembrance of Allah makes the difficult things easier, the complicated things simpler and the harsh softer. It brings to the worshipper sustenance and strengthens his physique.

Sheikh al-Islam Ibn Taimiyyah (رحمه الله) said, “The remembrance of Allah is like water to the fish. What would happen to the fish if it were separated from the water?”

Daily Remembrances of Allah in the morning and evening

(al-Wird al-Yaumi fis-Sabaah wal-Masaa)

N	The daily remembrances of Allah	Amount and Time	Effect and virtue
1	Aayat-ul-Kursi The verse of the Footstool (**2:255**)[1]	✸Once in the morning ✸Once in the evening ✸After the obligatory prayers	✸Satan will not come near him ✸it is a reason for entering Paradise
2	Last two verses of *Surat-ul-Baqarah* [2:285-286] [2]	✸Once in the evening or before going to bed	It will suffice him from the evil of everything
3	Surat-ul-Ikhlas [**112**] , Surat-ul-Falaq [**113**] , Surat-un-Naas [**114**]	✸Three times in the morning ✸Three times in the evening	They will suffice him from everything
4	***"Bismillahilladhi la yađurru ma'ismihi shai'un fil-ardhi wala fis-sama'e wa huw-as-Same'ul-'Aleem"*** (In the name of Allah with whose name nothing on the earth or in the sky can harm one and He is the All-Hearer, the Omniscient).	✸Three times in the morning ✸Three times in the evening	No surprise calamity will befall him, and nothing will harm him.
5	***"A'udhu bi-kalimaatillaahit-taammaati min sharri ma khalaq"*** (I seek refuge in the perfect words of Allah from the evil of what He created).	✸Three times in the evening, or when one breaks his journey and takes rest in a place	This protects the living quarters from whatever can cause harm.
6	***"Bismillahi tawakkaltu 'al-Allahi, la haula wala quwwata illa billah"*** (In the name of Allah. I place my trust in Allah. There is no power or strength except in Allah).	✸When one departs from his residence	He will have this suffice him and distance him from Satan for that day.
7	***"Ḥasbi-Allah, LA ILAAHA ILLA HUWA, alaihi tawakkaltu wa huwa Rabbul-Arshil-Ažeem"*** (Allah suffices me. There is none that has the right to be worshipped except Him, I place my trust in Him, and he is the Lord of the Magnificent Throne).	✸Seven times in the morning ✸Seven times in the evening	Allah will make this suffice him, and take care of his concerns of the affairs of the life of this world and the Hereafter.
8	***"Rađeetu billahi Rabban wa bil-Islaami deenan wa bi Muḥammadin, sallallahu 'alaihi wa sallam, nabiyyan"*** (I am pleased with Allah being the Lord and with Islam as religion and with Muḥammad, peace and blessings of Allah be upon him as Prophet).	✸Three times in the morning ✸Three times in the evening	Allah becomes obliged to please him
9	**In the morning say: *"Allahumma bika aṣbaḥna wa bika amsaina wa bika naḥya wa bika namoot wa ilaikan-nushoor"*** (O Allah by You the morning enters upon us and by You the evening enters upon us and by You we live and by You we die and to You is the resurrection). **In the evening say: *"Allahumma bika amsaina wa bika aṣbahna wa bika naḥya wa bika namoot wa ilaik-al-maṣeer"*** (O Allah by You the evening enters upon us and by You the morning enters upon us and by You do we live and by You do we die and to You is the return).	✸Once in the morning ✸Once in the evening	It is reported that it is encouraged to say this

[1] See page 161 for a translation and a transilatertion of this verse
[2] See page 162 for a translation and a transilatertion of these verses

10	***"Aṣbaḥna 'ala fiṭrat-il-Islaam wa kalimat-il-Ikhlaas wa deen nabiyyina Muḥammad, sallallahu 'alaihi wa sallam, wa millati abeena Ibraheem ḥaneefan muslIman wama kaana min-al-mushrikeen"*** (We wake up in the religion of Islam and sincere word (LAA ILAAHA ILL-ALLAH) and on the path of our Prophet Muḥammad, peace and blessings of Allah be upon him, and in the nation of our Father Abraham, steadfast Muslim, and he was not of the polytheists).	✸Once in the morning	The Prophet ﷺ used to make this supplication
11	**Whoever says in the morning: *"Allahumma ma aṣbaha bi min ni'matin au bi-aḥadin min khalqik fa minka waḥdaka la shareeka laka falakal-Ḥamdu walakash-shukr"*** (O Allah what I or anyone else from among your creatures got from the bounties in the morning, it is all from You alone, You have no partner, so for You is all the praise and to You is all the gratefulness). **Whoever says in the evening: *"Allahumma ma amsa bi min ni'matin aw bi-aḥadin min khalqik fa minka waḥdaka la shareeka laka falakal-Ḥamdu walakash-shukr"*** (O Allah what I or anyone else from among your creatures got from the bounties in the evening, it is all from You alone, You have no partner, so for You is all the praise and to You is all the gratefulness).	✸Once in the morning ✸Once in the evening	He has thanked Allah for his day and the night
12	***"Allahumma inni asbahtu ush-hiduka wa ush-hidu ḥamalata 'arshik wa malaa'ikatika wa anbiya'ika wa jamee'e khalqika bi annaka antallahu la ilaaha illa anta wa anna Muḥammadan 'abduka wa Rasooluk"*** (O Allah! Verily, I wake up calling You to witness and calling to witness carriers of Your Throne and Your angels and Your Prophets and all of Your creatures, that indeed You are Allah, There is none that has the right to be worshipped except You, and that Muḥammad is Your Slave and Your Messenger).	✸Four times in the morning ✸Four times in the evening	Whoever said it four times, Allah frees him from the Fire (of the Hell)
13	***"Allahumma Faaṭir-as-Samaawaati wal-Arḍi 'Aalimal-ghaibi wash-shahaadati Rabba kulli shai'in wa maleekahu ash-hadu un la ilaaha illa anta a'udhu bika min sharri nafsee wamin sharrishaiṭaani wa shirkihi wa an aqtarif 'ala nafsee soo'an aw ajurrahu ila muslim"*** (O Allah Originator of the skies and the earth, Knower of the unseen and the seen, the Lord and Sovereign of everything, I bear witness that none has the right to be worshipped except You. I take refuge in You from the evil of my soul and from the evil and shirk of the devil and from committing wrong against my soul or bringing such upon another Muslim).	✸Once in the morning ✸Once in the evening ✸Once before going to bed	Protects the person from the whisperings of the Satan
14	*"Allahumma innee A'udhu bika minal-hammi wal-ḥuzn wa a'udhu bika minal-'ajzi wal-kasali wa a'udhu bika minal-jubni wal-bukhli wa a'udhu bika min ghalabatid-daini wa qahr-ir-rijal"* (O Allah, I take refuge in You from anxiety and sorrow, and I take refuge in You from weakness and laziness and I take refuge in You from cowardice and miserliness and I take refuge in You from the burden of debts and from being over powered by men.)	✸Once in the morning ✸Once in the evening	The person gets relieved from anxiety, sorrow and debt

15	***"Allahumma anta rabbi la ilaaha illa anta, khalaqtani, wa ana 'abduka, wa ana ala ahdika wa wa'dika mastaṭa'tu, a'oodhu bika min sharri ma sana'tu, abu'u laka bi ni'matika alaiyya, wa abu'u bidhanbi, faghfirli fa innahu la yaghfirudh-dhunooba illa anta"*** (O Allah, You are my Lord; There is none that has the right to be worshipped except You. You created me, and I am your slave, and I will be faithful to my covenant and promise to You to the best of my ability. I seek refuge in You from the evil of what I have done. I acknowledge your multiple blessings upon me. I acknowledge my sins, so forgive me, for none forgives sins except You).	This is the master of supplications in seeking forgiveness, and is to be said once in the morning and once in the evening	Whoever says this as evening enters upon him and then he dies that night, will enter Paradise; and if one says this as the morning enters upon him and then dies that day, will enter Paradise.
16	***"Ya ḥayyu ya qayyoom, biraḥmatika astagheeth, asliḥ lee sha'nee kullahu wala takilnee ila nafsee ṭarfata 'ayn"*** (O Ever Living, O Self-Subsisting and Supporter of all, by Your mercy I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye).	✸Once in the morning ✸Once in the evening	The Prophet ﷺ advised Faṭimah, his daughter (رضي الله عنها), to say this.
17	***"Allahumma A'afinee fi badanee, Allahumma A'afinee fi same'ee, Allahumma A'afinee fi baṣri, Allahumma inni a'oodhu bika minal-kufri walfaqr, Allahumma inni a'oodhu bika min 'adhaabil-qabri la ilaaha illa ant"*** (O Allah, grant my hearing health, grant my sight health, O Allah, I take refuge with You from disbelief and poverty, and I take refuge with You from the punishment of the grave. None has the right to be worshipped except You).	✸Three times in the morning ✸Three times in the evening	It is reported that the Prophet ﷺ supplicated with this supplication
18	***"Laa Ilaaha ill-Allahu, waḥdahu la shareeka lah, lahul-mulku walahul-ḥamd, wahuwa 'ala kulli sha'in qadeer"*** (None has the right to be worshipped except Allah alone, without partner, to Him belongs all Sovereignty and Praise, and He is over all things Omnipotent).	✸ Once or ten times in the morning ✸ Once or ten times in the evening	✸ It equals to freeing a slave ✸ Ten rewards are given ✸ Ten sins are wiped away ✸ Ten grades are increased ✸ Protects one from Satan
19	***"Subḥaan-Allahi wa biḥamdihi adada khalqihi wa rida nafsihi, wazinata 'arshihi wa midaada kalimaatih"*** (Glory be to Allah and Praise be to Him by the number of His creation and His pleasure and by the weight of His Throne and the ink of His Words).	✸Three times in the morning	This is better than sitting remembering Allah from the early morning to mid-morning

Sayings and deeds that have rewards in Islam

N	The virtuous saying or deed	The proof of its reward and virtue from the narrations of the Prophet
1	To say "LAA ILAAHA ILL-ALLAH wahdahu la shareeka lahu, lahul-mulku wa lahul-ḥamdu wa huwa 'ala kulli shai'in qadeer."	"Whoever says, *'LAA ILAAHA ILL-ALLAH waḥdahu la shareeka lahu lahul-mulku wa lahul-ḥamdu wa huwa 'ala kulli shai'in qadeer'* (There is none that has the right to be worshipped except Allah alone without any partner: to Him belongs all sovereignty and all praise, and He is capable over all things) in a day one hundred times, this will be like freeing ten slaves, one hundred good deeds will be written for him, one hundred evil deeds will be erased, he will be protected from the Satan on that day until he reaches the evening, and no one will be better than him except the one whose deeds are more than his." [al-Bukhari and Muslim]
2	To say, "*Subḥaan-Allahil-Ažeem wa biḥamdih*"	"Whoever says *'Subḥaan-Allahil-'Ažeem wa biḥamdih'* (Glory be to Allah the Magnificent and with His praises) will have a palm tree planted for him in Paradise."
3	To say, "Subḥaan-Allahi wa biḥamdih" and to say, "Subḥaan-Allahil-'Ažeem"	✸ "Whoever says in the morning and in the evening, *'Subḥaan-Allahi wa biḥamdih'* (Glory be to Allah and with His praises) one hundred times will have his sins dropped from him even if they were like the foam of the sea and no one will bring better than him except one who said as he said or more." ✸ "Two expressions are easy on the tongue, weighty in the scale, beloved by the Most Beneficent in Mercy: *'Subḥaan-Allahi wa biḥamdihi'* (Glory be to Allah and with His praises) and *'Subḥaan-Allahil-'Ažeem'* (Glory be to Allah the Magnificent)."
4	To say, "la ḥaula wala quwwata illa billah"	[The Prophet ﷺ said,] "Do you not wish me to guide you to a treasure of the treasures of Paradise?" I said, "Of course!" He said, *"La haula wala quwwata illa billah* (There is no power or strength except by Allah)."
5	Asking for Paradise and seeking protection from Fire	"Whoever asks Allah for Paradise three times, then Paradise will say: "O Allah! Enter him into Paradise!" And whoever seeks protection with Allah from the Fire three times, the Fire will say: "O Allah! Protect him from the Fire!"
6	Prayer for expiation of sins after a gathering	"Whoever sits in a gathering and indulges in useless talk and then says before he stands, *'Subḥaanak-Allahumma wa biḥamdika ash-hadu an LA ILAAHA ILLA ANTA astaghfiruka wa atoobu ilaik'* (Glory be to You O Allah and to You are the praises. I witness that there is none that has the right to be worshipped except You. I seek forgiveness from You and repent to You), his sins of that gathering will be expiated."
7	Memorizing verses of *Surah-al-Kahf*	"Whoever memorizes ten verses of the beginning of *Surat-al-Kahf* will be protected from the antichrist (*al-Dajjal*)."
8	Salutations upon the Prophet ﷺ	"Whoever sends salutation upon me once, Allah will send salutations upon him ten times and drop from him ten sins and raise him ten degrees." - And in another narration, "and write for him ten good deeds."
9	Virtue of reciting verses of the Qur'an	"Whoever recites in a day and night fifty verses will not be written among the neglectful; and whoever recites one hundred verses will be written of the patiently obedient; and whoever reads two hundred verses will not have the Qur'an be a proof against him on the Day of Resurrection; and whoever recites five hundred verses will have written a huge bounty of reward." "*'Qul huwallahu aḥad [112]'* is equivalent to one-third of the Qur'an."

10	Reward of those who call to the prayers (*Mu'adhineen*)	✷ "…For no human or *jinn*i hears the voice of the caller to prayer except that he will testify for him on the Day of Resurrection." ✷ "The callers to prayer will have the longest necks on the Day of Resurrection."
11	Repeating after the caller to prayer and the supplication afterwards	"Whoever says when he hears the call to prayer, '*Allahumma rabba hadhihid-da'watit-taammah wasṣalatil-qaa'imah aati Muḥammadanil-waseelata wal-fadeelah, wab'ath-hu maqaaman mahmoodanilladhi wa'adtah'* (O Allah, Lord of this perfect call and Lord of this established prayer, bestow upon Muḥammad near approach and great virtue and send him upon the praised station which You have promised him), my intercession for him will be made lawful on the Day of Resurrection.
12	Perfection of Ablution (*Wudoo*)	"Whoever makes ablution and makes it well, will have his sins removed from his body, even from under his fingernails and toenails."
13	Supplication after ablution (*Wudoo*)	"There is none of you who makes ablution and does it well then says '*ash-hadu ALLAA ILAAHA ILL-ALLAH WA ANNA MUḤAMMADAN ABDULLAHI WA RASULUH*' (I testify that there is none that has the right to be worshipped except Allah and that Muḥammad is his servant and Messenger) except that the eight gates of Paradise will be opened for him and he may enter through whichever he wishes" *(Muslim)*
14	Prayer after the ablution	"There is no Muslim who makes ablution and makes it well and then stands and makes two *Rak'ah* prayers directing himself with his face and heart to Allah except that Paradise will be due to him." *(Muslim)*
15	Many steps to the Mosque (*Masjid*)	"Whoever goes to the congregational Mosque, his one step erases a sin and his next step writes for him a good deed as he goes and returns." (Ahmad)
16	Preparing and going earlier to the Mosque for the Friday Prayer	✷ "Whoever bathes on the day of *Jumu'ah* (Friday), washing well, and then goes early (very early) and walks and does not ride, and gets close to the Imam and listens and does not get into idle talk, he will have reward for each step like the reward of the deeds of a year of fasting and standing in prayer." [Abu Dawud, At-Tirmidhi, An-Nasa'i and Ibn Majah] ✷ "No man bathes on Friday and cleanses as much as he can and puts oil on himself or of the perfume of his home, and then goes out (to the Mosque) and does not separate two (sitting together), then prays (supererogatory) prayers that were written for him, and without speaking listens attentively to the Imam delivering the sermon, except that Allah will forgive his sins that were between that Friday and the other Friday." (al-Bukhari)
17	Reaching the first *Takbeer* (saying of *Allahu Akbar*) of the prayer	"Whoever prays for the sake of Allah forty days in congregation reaching the first *Takbeer* of the prayer, he will be written to be free of two: from the Hellfire and from hypocrisy."
18	Obligatory Prayer in congregation	"The obligatory prayer in congregation is better than performed individually by twenty-seven degrees."
19	Praying Isha and *Fajr* in congregation	"Whoever prays *Isha* in congregation, it is as if he stood for night prayer until half the night. And whoever prays *Fajr* in congregation, it is as if he prayed the entire night."
20	Praying in the first row	"If the people knew what was in calling for the prayer and the first row and they did not find any way to it except by drawing lots, they would draw lots."
21	Maintaining the performance of regular supererogatory prayers	"Whoever prays in a day and night twelve *Rak'ah* (of supererogatory prayers) will have a house built for him in Paradise: four before *Žuhr* and two after, two after *Maghrib*, two after *Isha*, and two before *Fajr*."

22	Abundant supererogatory prayers	✸ "Perform many prostrations since you will not make one prostration except that Allah will bring you one degree closer and remove one sin from you." ✸ "The supererogatory prayer of a man out of the people's sight is equal to it performed in their sight twenty-five times"
23	Supererogatory prayers before *Fajr* and obligatory *Ṣalat-ul-Fajr*	✸ "The two supererogatory *Rak'ah* before *Fajr* are better than this world and what is in it." ✸ "Whoever prays morning prayer is in the protection of Allah"
24	Prayer of morning after sunrise (*Ṣalat-uđ-Đuha*)	"Every morning there is a charity due upon each joint of the person, so every *Tasbeeh* (saying of '*Subḥaan-Allah*') is an act of charity, and every *Tahmeed* (saying '*al-Ḥamdu lillah*') is an act of charity, and every *Tahleel* (saying '*LAA ILAAHA ILL-ALLAH*') is an act of charity, and every *Takbeer* (saying '*Allahu Alkbar*') is an act of charity, and every commanding of good is an act of charity, and every forbiddance of evil is an act of charity. Making two *Rak'ah* bowing in the mid-morning (*Đuha*) suffices for all of them."
25	Whoever sits in his place of prayer remembering Allah	"The angels pray for one as long as he is in his place of prayer as long as he does not break his ablution. They say, '*Allahumm-aghfir-lahu*' (O Allah forgive him), '*Allahumm-arḥam-hu*' (O Allah have mercy on him)."
26	Remembering Allah until the sun rises after praying *Ṣalat-ul-Fajr* in congregation and then praying two *Rak'ah*	"Whoever prays *Ṣalat-al-Fajr* in congregation and then sits remembering Allah until the sun rises and then prays two *Rak'ah* will be rewarded as if he made greater and lesser pilgrimage (*Ḥajj and Umrah*), complete, complete, complete."
27	Those who wake up in the night and wake up their wives	"Whoever wakes up in the night and wakes up his wife and then they both pray two *Rak'ah*, they will be written as those men and women that remember Allah much."
28	Whoever intends to wake up at night for supererogatory prayers and then is overcome by sleep	" There is no one who misses a regular supererogatory prayer at night because he is overcome by sleep but that Allah (ﷻ) writes for him the reward for that prayer, and his sleep is charity."
29	When Entering the Market	"None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise. He gives life and causes death, and He is living and does not die. In His hand is all good and He is over all things, Omnipotent" then Allah will write one million good deeds for him, and will wipe away one million of his bad deeds, and will raise him one million levels and will build a home for him in Paradise."
30	Saying *Subḥaan-Allah,* wal-ḥamdulillah, *wallahu Akbar*, each thirty three times, and then finalizing that with saying once *LA ILAHA ILLALLAH* after the obligatory prayers	"Those who say *Subḥaan-Allah, al-ḥamdulillah* and *allahu Akbar,* (Glory be to Allah. And all praise is for Allah. And Allah is the Greatest) each thirty three times, so this is ninety-nine times, and then says at the end for the hundred time *LAA ILAAHA ILL-ALLAHU waḥdahu la shareeka lahu lahul- mulku wa lahul-ḥamdu wa huwa 'ala kulli shai'in qadeer* (There is none that has the right to be worshipped except Allah alone without any partner: to Him belongs all sovereignty and all praise, and He is capable over all things) after the prayer will have his sins forgiven, even if they were like the foam of the sea."

31	Reciting the verse of the Footstool (*Aayat-ul-Kursi*) after the obligatory prayers	"Whoever recites *Aayat-ul-Kursi* (Verse of the Footstool [2:255]) after each of the obligatory prayers nothing will prevent him from entering Paradise except death."
32	Visiting the ill	"There is no Muslim who visits another Muslim in the morning but that seventy thousand angels pray for him until the evening, and if he visits him in the evening then seventy thousand angels pray for him until the morning, , and he will have a garden in Paradise."
33	Supplicating upon seeing someone in trial	" Whoever saw a person who is being tested and then said: "All praise is due to Allah who has saved me from what He has tested you with and who has favored me over many of His creatures' then such a trial will not afflict him."
34	Those who condole the person afflicted (with grief)	✸ "Whoever gives condolences to an afflicted person will have a similar reward." ✸ "There is not a believer who gives condolences to his brother for an affliction except that Allah will clothe him with the clothes of honor."
35	Funeral prayer and following the byre to the graveyard until the burial	"Whoever witnesses the funeral prayer until the prayer is made will have a *Qeeraat* of reward, and whoever remains until the burial will have two *Qeeraat*." It was said, "What is two *Qeeraat*?" He said, "Like two large mountains." Ibn Umar رضي الله عنهما said "We have missed many *Qeeraat*!"
36	Those who build a *Mosque* or help in building it	"Whoever builds a Mosque for Allah, even like a little nest, Allah will build for him a house in Paradise."
37	Spending and giving money	"There is not a morning that comes except that there are two angels descend and one of them says, 'O Allah give more to the one who spends', and the other one says, 'O Allah hold back from the one who holds back from spending.'"
38	**Charity**	✸ "One *dirham* surpassed one hundred thousand *dirham*." They asked, "And how was that?" He said, "There was a man with two *dirham* and he gave one as charity, and there was a man who went to a side of his wealth and took one hundred thousand *dirham* and gave it in charity." (an-Nasa'i and Ibn Khuzaima) ✸ "There is no Muslim who plants a tree or sows a field and then a human, bird, or animal eats from it, but he shall be rewarded as if he had given that much in charity"
39	Lending without interest	"There is not a Muslim who lends another Muslim a loan two times but that it is like giving charity once."
40	Being patient with people in hardship	"Whoever grants time to a person who is in hardship, then he will be rewarded for everyday as if he gave charity once. If he waits after the time for repay comes, then he will be rewarded as if he gave charity twice."
41	Fasting for the sake of Allah	"Whoever fasts a day for the sake of Allah, Allah will move his face away from the hellfire the distance of seventy years."
42	Fasting three days of every month, and the Day of *'Arafah* and the Day of *'Aashura'*	✸ "Fasting every month for three days is like fasting for the entire year." ✸ He (ﷺ) was asked about the fasting on the Day of 'Arafah, so he said, "It expiates the sins of the year before and the year after." ✸ He (ﷺ) was asked about the fasting on the Day of 'Aashura', so he said, "It expiates the sins of the year before."
43	Fasting six days of the month of Shawwaal	"Whoever fasts thirty days of Ramadan and then follows it by six days of Shawwaal, it is like fasting the entire year."

44	Praying *Ṣalat-ut-Taraweeh* with the Imam until he finishes	"When a man prays with the prayer leader (Imam) until he finishes, it will be counted for him like the prayer of the entire night."
45	*Umrah* in Ramadan	✸ "*Umrah* in Ramadan equals a pilgrimage." Another narration states, "a pilgrimage with me." ✸ "Whoever circumambulates around the *Ka'bah* seven times, and prays two *rak'ahs*, it is as if he has freed a slave."
46	Pious pilgrimage (acceptable to Allah)	✸ "Whosoever makes pilgrimage for Allah and does not act improperly or wickedly will return like a new born baby." ✸ The reward of a pious pilgrimage is nothing less than Paradise."
47	Good deeds in the first ten days of *Dhil-Hijjah*	✸ "There are no days more beloved to Allah in which good deeds are done than these days, i.e. the first ten days (of *Dhil-Hijjah*)." They said, "O Messenger of Allah, not even fighting for the sake of Allah?" He said, "Not even fighting for the sake of Allah, except for a man that goes out with his soul and wealth and returns with nothing."
48	Slaughtering the *Uđhiya*	The companions of the Prophet ﷺ said, "O Messenger of Allah, what are these *Uđ-hiya*?" He said, "The *Sunnah* of your father Ibraheem." They said, "And what do we receive from them O Messenger of Allah?" He said, "For every hair a good deed." They said, "And the fleece, O Messenger of Allah?" He said, "And for every hair on the fleece a good deed."
49	Reward of the knowledgeable person	"The superiority of the learned scholar over the pious worshipper is like my superiority over the least of you." Then the Messenger of Allah ﷺ said, "Verily, Allah, His angels and the inhabitants of the Heavens and of the Earths, even an ant in its hole and the fish, pray for blessings on the person who teaches goodness to the people."
50	Crying out of the fear of Allah and guard duty for the sake of Allah	"Two eyes will not touch the Hellfire: the eye that cries out of the fear of Allah; and the eye that remains awake in guarding for the sake of Allah."
51	Those that avoid cauterization, seeking incantation and taking omens	"The nations of people were presented to the Prophet ﷺ in a dream and he saw his nation and in it there were seventy thousand entering Paradise without account: they are those that do not cauterize, seek incantations or take omens; instead they place their trust in Allah."
52	Those whose small children die	"There is no Muslim whose three children die, none reaching the time of sin (puberty), except that Allah will enter him into Paradise."
53	Those that suffer the trial of losing their sight and are patient	"Verily, Allah says, 'If I test my servant with his two beloved eyes and he is patient, I will then recompense him with Paradise.'"
54	Those who avoid something for Allah's sake	"You will not leave anything for the sake of Allah, Almighty and Majestic, except that Allah will give you something better."
55	Protecting the tongue and private parts	"Whoever guarantees for me what is between his jawbones and what is between his legs, I will guarantee for him Paradise."
56	Saying in the name of Allah when entering the home or when eating food	"If a man remembers Allah as he enters his house and when he takes food, Satan says, 'There is no place here to stay the night and no food.' And if he does not remember Allah as he enters his house, Satan says, 'I found a place to spend the night.' And if he does not remember Allah as he takes food, Satan says, 'I have found a place to stay the night and have dinner.'"

57	Those who praised Allah after having food, and while wearing new clothes	✸ "Whoever eats and then says, *'alḥamdulillahilladhi aṭ'amani hatha wa razaqaneehi min ghairi ḥaulin minni wala quwwah* (All praise for Allah who gave me this food, and gave this sustenance for me without my strength and power) Allah will forgive what preceded of his sins." ✸ When he wears new clothes he should say, *"alḥamdulillahilladhi kasaani hadha…."* (All praise for Allah who gave me these clothes).
58	Those who wish to lessen the burden on themselves	Faṭimah ﷺ asked the Prophet ﷺ for a servant, so he said to her and Ali ﷺ "Shall I not teach you that which is better than a servant? When you retire to your beds, say, *'Allahu Akbar'* (Allah is the Greatest) thirty-four times, *'al-ḥamdulillah'* (All praise is for Allah) thirty-three times and *'Subḥaan-Allah'* (Glory be to Allah) thirty-three times. This is better for you than a servant."
59	The supplication before sexual intercourse	"If one of you wishes to approach his wife and says, *'Bismillahi Allahumma jannibnash-shaytaan, wa jannibish-shaytaana ma razaqtana'* (In the name of Allah. O Allah, keep the Satan away from us and keep the Satan away from that which you have blessed us), then if Allah decrees for them a child, Satan will not harm him."
60	A wife pleasing her husband	✸ "If a woman prays her five prayers and fasts her month and protects her private parts and obeys her husband, it will be said to her enter into Paradise from whichever gate you wish." ✸ "Any woman who dies while her husband is pleased with her will enter Paradise."
61	Being good to parents and staying connected with the blood relations	✸ "The satisfaction of Allah lies in the satisfaction of the parents" ✸ "Whoever wishes to increase abundantly his sustenance and increase his lifetime let him remain connected to his blood relations."
62	Guardianship of the orphan	"I and the guardian of an orphan are like these two in Paradise." He then indicated with his index and middle fingers.
63	Good character	✸ "The believer reaches by good character the degree of the person who constantly fasts and stands in prayers." ✸ "…and a house in the highest part of Paradise for the one who is of good character."
64	Mercy for the creatures and compassion for them	✸ "Allah only has mercy on those of His servants who are merciful. Be merciful to those on earth and He who is in the heaven will be merciful to you."
65	Benevolence to the Muslims	"None of you believes until he loves for his brother what he loves for himself."
66	Bashfulness and shyness	✸ "Shyness does not bring anything but good." ✸ "Shyness is a part of faith." ✸ "Four are of the ways of the Prophets: shyness, perfume, *siwak* and marriage."
67	Initiating salutations	A man came to the Prophet ﷺ and said, *"as-salamu 'alaikum"* (peace be upon you). The Prophet ﷺ then said, "Ten." Another came and said, *"as-salamu 'alaikum wa raḥmatullah"* (peace be upon you and the mercy of Allah). The Prophet then said, "Twenty." Another man came and said, *"as-salamu 'alaikum wa raḥmatullahi wa barakaatuhu"* (peace be upon you and the mercy of Allah and His blessings). Then the Prophet said, "Thirty." Meaning good deeds (since one good deed is increased by ten times).
68	Shaking hands upon meeting	"No two Muslims meet and shake hands except that they are forgiven before they separate."

69	Those who defend the honor of their Muslim brothers	“Whoever defends his brother Muslim’s honor, Allah will defend his honor on the Day of Resurrection.”
70	Loving the righteous persons and sitting with them	“You are with those that you love.” Anas ibn Malik, رضي الله عنه said that the companions were not happy with anything as much as they were cheered by this hadith.
71	Those who love each other for the sake of Allah	“Allah the Almighty and Majestic said, ‘Those that love each other for My Majesty’s sake will have pulpits of light and even the prophets and martyrs will wish to be like them.”
72	Those who supplicate for their brother Muslim	“Whoever supplicates for his brother Muslim while he is absent, the angel that is entrusted to him says, *‘Ameen wa laka bi mithlihi’* (Accept his prayer and for you similarly).”
73	Those who seek forgiveness for the Muslim men and women	“Whoever seeks forgiveness for the Muslim men and women, Allah will write for him a good deed for every believing man and woman.”
74	Removing an obstacle from the pathway	“I saw a man moving around in Paradise for cutting a tree from the pathway of the people, which used to annoy them.”
75	Leaving off argumentation and lying	“I am the guarantor for a house in the edge of Paradise for the person who leaves off argumentation even if he is on the right, and for a house in the middle of Paradise for the person who leaves off lying even when joking.”
76	Those who hold back their anger	“Whoever holds back his rage while he is able to execute it, Allah will call him on the Day of Resurrection in front of everybody so that he will choose whichever luscious eyed maiden he wishes.”
77	Those who are praised	“Whoever you praise will have the Paradise obligatory for him, and whoever you disparage will have the Hellfire obligatory for him: you are the witnesses of Allah in the world.”
78	Alleviating miseries and making things easier for the Muslims, shielding and helping them	“Whosoever removes a worldly misery from a believer, Allah will remove from him a misery of the great miseries of the Day of Resurrection. Whosoever alleviates a person in need, Allah will alleviate him in this world and the next. Whosoever shields a Muslim, Allah will shield him in this world and the next. Allah will aid a servant as long as the servant aids his brother…”
79	Being concerned about the hereafter	“Whoever has the Hereafter as his main concern, Allaah will fill his heart with a feeling of richness and independence; he will be focused and feel content, and this world will come to him in spite of it”
80	The just ruler, righteous youth, attachment to the Mosque, loving for Allah’s sake, etc.	“Allah will give shade to seven people on the Day when there will be no shade but His Shade: a just ruler; a youth who has been brought up in the worship of Allah; a man whose heart is attached to the mosque; two persons who love each other only for the sake of Allah and they meet and part only for the cause of Allah; a man who is invited in seduction by a charming woman of noble birth but says, ‘I fear of Allah’; a man who gives charity so secretly that his left hand does not even know what his right hand spends; and a person who remembers Allah in seclusion and his eyes are then flooded with tears.”
81	Asking for forgiveness	“Whoever constantly asks Allah for forgiveness, then Allah will grant him relief from every worry, and will release him from his anxiety, and will provide for him from where he does not expect.”

Some Prohibitions in Islam

N	The Prohibited Affairs	The Proof of the Prohibition from the Hadith of the Prophet ﷺ
1	**Seeking to please people (instead of Allah) with one's deeds**	"Allah said, 'I am the most independent and rich partner. Whoever does a deed associating a partner in it with Me, I will leave him and his association of partnership.'"
2	**Righteous outward and corrupted inward**	"I certainly know people of my nation who will come on the Day of Resurrection with good deeds like the mountains of *Tihamah*, but Allah will make them like scattered dust." Thawban said: "O Messenger of Allah, describe them to us and tell us more, so that we well not become of them unknowingly." He said: "They are your brothers and from your race, worshipping at night as you do, but they are people who, when they are alone, transgress the sacred limits of Allah."
3	**Arrogance and conceit**	"No one who has an iota of arrogance will enter Paradise." Arrogance is rejecting the truth and belittling the people and looking down upon them
4	***Isbaal* (Wearing clothes below the ankles)**	"*Isball* cab be in an *izaar* (lower garment), *qamees* (shirt or upper garment) and turban, he who lets any part of them drag out of pride, Allah will not look at him on the Day of Resurrection."
5	**Envy and jealousy**	"Beware of envy because envy devours good deeds as fire devours dry wood." – Or he said, "dry grass."
6	**Interest and usury**	✷ The Messenger of Allah ﷺ cursed the one who took interest and the one who gave it. ✷ "If a person knowingly consumes one *Dirham* of money in interest, his sin is more severe than the sin of thirty six acts of adultery."
7	**Addiction to intoxicants**	✷ "The one addicted to an intoxicant; one who believes in sorcery; and the one who cuts off relations with blood relatives will not enter Paradise" ✷ "The prayer of the one who drinks an intoxicant will not be accepted for forty days"
8	**Lying**	"Woe to those who tell tales with lies to make the people laugh: woe to him, woe to him!"
9	**Spying and eavesdropping**	"Whoever eavesdrops upon people and they detest it or they run from him will have molten lead poured into his ears on the Day of Resurrection."
10	**Making pictures**	✷"The picture makers will have the worst punishment on the Day of Resurrection." ✷ "The angels do not enter into a house where there is a dog or picture."
11	**Slander mongering**	✷ "A slanderer will not enter into Paradise." "***Nameemah***" is to pass on what people have said in order to cause strife.
12	**Backbiting**	"Do you know what is backbiting?" They said, "Allah and His Messenger know best." He said, "Mentioning about your brother that which he dislikes." It was said, "O Messenger of Allah what if he has what I mention?" He said, "If he has what you mention, this is backbiting and if he does not, it is a false accusation."
13	**Cursing**	✷ "Cursing a believer is like killing him." ✷ "Do not curse the wind, for indeed it is ordered (by Allah). Whoever curses something that doesn't deserve to be cursed then the curse will return upon them."
14	**Revealing the secrets**	"Of the worst people before Allah on the Day of Resurrection is the person who has private relations with his wife and then reveals her secret."
15	**Shamelessness and atrociousness**	"The worst person before Allah on the Day of Resurrection is the one whom the people leave fearing his shamelessness and atrociousness." "Most of the sins of the children of Adam are from their tongue"
16	**Accusing a Muslim of disbelief**	"Any man who says to his brother, 'O disbeliever,' it will reside in one of them: if that person is as he says (then it will be with him) or, otherwise, it returns upon him (the person who said it)."

17	**Claiming relationship to other than your father**	✷"Any man who knowingly claims to be related to someone other than his father, Paradise will be unlawful for him." ✷ "Do not deny your fathers, whoever denies his father has committed disbelief."
18	**Frightening a Muslim**	✷ "It is not allowed to frighten a Muslim." ✷ "Whoever points a piece of iron (i.e. weapon) at his brother, the angels curse him until he puts it down."
19	**Killing a protected person in the land of Islam**	"Whoever kills a protected person without justification, will not find the smell of Paradise, and verily its fragrance is found at a distance of a hundred years."
20	**Enmity with the friends of Allah**	"Verily Allah said, 'Whoever is an enemy with my friend then I have declared war against him…'"
21	**To treat a hypocrite or wicked person as an honorable one and leader**	"Do not say to a hypocrite, '*Sayyid*' (honorable one and leader) for if he is an honorable one and leader (among you) then you have angered your Lord."
22	**Cheating the people for whom you are responsible**	"There is no servant whom Allah makes responsible for a flock of people and then dies on the day that he dies while being dishonest to them but that Allah will make Paradise unlawful for him."
23	**Pronouncing religious verdicts without knowledge**	"Whoever was given a religious verdict without knowledge, the sin is upon the one that gave that verdict."
24	**Leaving the Friday congregational prayer orAsr**	✷ "Whoever leaves the Friday congregational prayer three times negligently (in succession) then Allah will imprint hypocrisy upon him." - meaning without a valid excuse. ✷ "Whoever leaves the *'Aṣr* (afternoon) prayer has had all his good deeds nullified."
25	**Shortcomings in prayer**	✷ "The covenant that distinguishes us from them (i.e. the disbelievers) is the prayer, so whoever abandons it has committed disbelief." ✷ "Between a man and idolatry is abandoning prayer."
26	**Passing in front of the person in prayer**	"If the one who passes in front of the person in prayer knew what his sin is, it would be better for him to stand waiting there forty (days, months or years) than to pass by in front of him."
27	**Annoying the people in prayer**	"Whoever eats onion, garlic or leeks should not come close to our Mosques, for indeed the angels are harmed by that which harms the sons of Adam."
28	**Stealing land**	"Whoever takes possession of a handspan of land unjustly, Allah will surround him for this with seven earths of land on the Day of resurrection."
29	**Speaking that which angers Allah**	"Verily a man may say a word which enrages Allah while he does not give much attention to it, and he is thrown down into Hellfire the depth of seventy years due to it."
30	**Talking too much without remembering Allah**	"Do not talk too much without remembering Allah, for indeed speaking too much without remembering Allah makes the heart hard."
31	**The braggart in his speech**	"The most detested person for me and the farthest from me on the Day of Judgment is the loud-mouthed, the braggart, the arrogant…"
32	**Not remembering Allah**	"No group gathers in a sitting in which they do not remember Allah, nor send prayers upon their Prophet, except it will be a source of remorse for them. If He wills, He will punish them, and if He wills, He will forgive them."
33	**To rejoice over the misfortune of your brother**	✷ "Don't rejoice over the misfortunes of your brother so that Allah has mercy on him and subjects you to trials." ✷ "Whoever disgraces his brother for a sin (he repented from), he shall not die until he (himself) commits it."

34	**Abandonment between muslims**	"It is not right for a muslim to abandon his brother for more than three days, whosoever does so more than three days and then dies, shall enter the Hell"
35	**Committing sins openly**	"All of my nation will be fine except those who commit sins openly"
36	**Bad manners**	"Bad manners spoil good actions as vinegar spoils honey"
37	**Those who take back their gifts**	✷ "Whoever takes back his gift is like a dog that eats his vomit." ✷ "It is not allowed for a man to give a gift and then take it back."
38	**Oppressing the neighbour**	"For a man to commit adultery with ten women, would be a lesser sin for him than if he commits adultery with the wife of his neighbor. And if a man were to steal from ten houses it would be a lesser sin for him than if he were to steal from his neighbor's house".
39	**Looking at that which is unlawful**	"Allah has written the portion of fornication which a man will commit. There will be no escape from it. The fornication of the eye is the sight, the fornication of the ears is the hearing, the fornication of the tongue is speech, the fornication of the hand is the grip, the fornication of the feet is the walking. The heart yearns and desires and the private parts confirm or deny it."
40	**A man touching a woman who is not permissible for him**	✷ "For one of you to be stabbed in the head with an iron needle is better for him than that he should touch a woman who is not permissible for him." ✷"I don't shake hands with woman"
41	**To marry each other's daughters without a dowry**	"The Prophet ﷺ prohibited *Shighar*." *Shighar* is to make a deal for marriage wherein a man marries another's daughter on the condition that the other's daughter is given to him, so that no dowry is paid.
42	**Wailing**	✷ "The person who is wailed upon will be punished on the Day of Resurrection for being wailed upon." ✷ The Messenger of Allah ﷺ cursed the one who wails and the one who listens.
43	**Swearing by other than Allah**	✷ Whoever swears a vow by other than Allah's name has committed disbelief or idolatry." ✷ "Whoever is swearing an oath, let him make it in the name of Allah or be quiet." ✷ "Whoever swears by trustworthiness is not one of us."
44	**False testimony**	"Whoever wickedly swears an oath in false testimony to take the possessions of a Muslim will meet Allah while He will be angry with him."
45	**Swearing oaths for selling**	✷ "Be warned about frequent oaths in order to sell, verily it (the oath) will sell the product but destroy (any blessings)." ✷ "Selling by swearing oaths will sell the product but destroy the blessings."
46	**Imitating the disbelievers**	✷ "Whoever imitates a people is of them." ✷ "Whoever imitates others besides us is not of us."
47	**Building over the graves**	The Messenger of Allah ﷺ forbade plastering the graves, sitting on them or building over them.
48	**Treachery and deceitfulness**	"When Allah would gather the first and last of all people on the Day of Resurrection, he will raise a flag for every treacherous person and it will be said, 'This is the deceit of so and so, son of so and so.'"
49	**Sitting on graves**	"It would be better for one of you to sit on a burning coal and burn his clothes rather than sit on a grave."
50	**Whoever likes people to stand up for him**	"Whoever likes people to stand up for him, let him take his place in Hell."
51	**Opening the door of begging for oneself**	✷ "Three things upon which I swear and about which I inform you, so remember it well… no one opens for himself a door of begging except that Allah will open to him a door of poverty." ✷"Whoever asks people for their money so as to get rich, he is asking for flames of fire. It is up to him to ask for more or less (he should be careful)."

52	**To offer a higher price while not intending to buy but solely as trickery**	The Messenger of Allah ﷺ prohibited for a resident man to sell for a Bedouin and do not offer a higher price (as trickery in auction) not intending to buy, nor should a man bargain on an already done deal of his brother.
53	**To publicize the lost item in the Mosque**	"Whoever hears a person publicizing his lost item in the Mosque should say, *'May Allah not return it to you,'* for the Mosques have not been built for this."
54	**Cursing Satan**	✷ "Do not abuse Satan, but seek Allah's Refuge from his evil" ✷ "One of the companions said: "One day as I was ridding behind the Prophet ﷺ on a donkey. It stumbled and I shouted "let Satan perish!" The Prophet ﷺ said "Do not say "let Satan perish" for if you say so he will feel important like a house and he will say "I thwarted him with my power!" Instead say: "In the name of Allah", so that he will feel humiliated and weaker like a fly"
55	**Cursing a fever**	Do not curse a fever, for it removes sins like fire removes dirt from iron"
56	**Propagating misguidance**	"Whoever calls to a misguidance will have its sin and the sin of those who follow him, without decreasing any of their sins."
59	**Some prohibitions in drinking**	✷ The Messenger of Allah ﷺ prohibited from drinking from the mouth of a pouch or dinking container. ✷ The Prophet of Allah ﷺ scolded (people) for drinking while standing.
58	**Drinking from silver and gold vessels**	"Do not drink from silver and gold vessels and do not wear silk or embroidered brocade since this is for them in this life and for you in the Hereafter."
59	**Eating and drinking with the left hand**	"Do not eat or drink with your left hand for Satan eats and drinks with his left hand."
60	**Cutting off relations with relatives**	"The person who cuts off his relations with his relatives will not enter Paradise."
61	**Not sending salutations on the Prophet of Allah ﷺ**	✷ "May his nose be spited - he who hears my name and does not prayer for me." ✷ "The miser is the one who hears my name and does not send salutation of prayer upon me."
62	**Owning a dog**	"Whoever owns a dog other than a hunting dog or a shepherd dog will lose every day two *Qeeraat* from his reward." (*Qeeraat* equals size of a mountain)
63	**Torturing animals**	✷ "A woman was punished for imprisoning a cat until it died and she entered the hellfire for that." ✷ "Do not take anything that has a soul in it as target practice."
64	**Hanging a bell on an animal**	✷ "The angels do not accompany any travelling group that has a dog or a bell with them." ✷ "The bell is the wind instrument of the Satan."
65	**If a sinner is given favors**	"If you see Allah giving a servant what he loves from the worldly affairs, even though he is disobeying Him, then know that he's gradually being punished, then he recited: *"So when they forgot that by which they had been reminded, We opened to them the doors of every [good] thing until when they rejoiced in that which they were given We seized them suddenly and they were [then] in despair."* [6:44]
66	**Those who have the worldly affairs as their biggest concern**	"…and whoever has the worldly affairs as their biggest concern, Allah will place his poverty before his eyes and dissipate his concentration and nothing will come to him but that which is written for him."

The Grave: This is the first stage of the hereafter: a pit of fire for the hypocrite and disbeliever and a garden for the believer. We come to know through various narrations that mention the punishment in the grave for various acts of disobedience. From them are not cleansing oneself properly from urine, tale bearing in order to spread strife amongst people, intentionally sleeping through the obligatory prayers, abandoning the Quran, fornication and adultery, homosexuality, interest and usury, withholding payment of debts and other sins. Salvation from this punishment can be achieved by performing good deeds done sincerely for Allah, by seeking refuge in Allah from his punishment, by reciting Surat al-Mulk [67] , and by other deeds. Those who are protected from this punishment and will not face it include the martyrs, those who died in guard duty, those who died on the day of Friday (*Al-Jumuah*) those who died in childbirth, and others.

This is an immense horn that will be blown by the angel *Israfeel* who awaits the command. The first is called the Blowing of Shock: Allah (ﷻ) said : ***"The day the trumpet will be blown and everything in the heavens and on the earth will be swoon as shocked except for those whom Allah wills to exempt,"*** [27:87] , and everything will be destroyed. Then after forty years, it will be blown again, the Blowing of Resurrection, as Allah (ﷻ) said : ***"and then it will be blown again, and they will be standing, looking."*** [39:68]

Resurrection: Allah will send a downpour of rain and the bodies will sprout (from the tailbone), and they will be a new creation, one which will never die. They will be resurrected uncircumcised and naked. They will be able to see the angels and the jinn, and they will be resurrected according to their deeds.

The Great Gathering: Allah will gather all creatures for their account. They will be in shock, in stupor like people intoxicated, for a colossal day, the length of which will be fifty thousand years. Their time on earth will seem to them as if it were no longer than a mere hour. The sun will draw near a mile away, and each will perspire according to their deeds. The tyrants as well as the weak who followed them will fall into dispute. Each disbeliever will argue with his patron devil, Satan, and even his own limbs, and each will curse the other. The unjust wrongdoers will bite their hands (in remorse). The Hellfire will be dragged before them by **70** thousand latches, each latch held by **70** thousand angels. When the disbelievers see the Hellfire, they will wish that they could ransom themselves from the punishment, or that they could be turned to dust (to escape the coming torture). The disobedient (of the believers) will be punished. For instance, the one who refused to pay obligatory charity (*Zakah*) will have the money he refused to spend brand him like iron rods. The arrogant will be resurrected like ants (to be trod upon). The treacherous traitor, the embezzler and the robber will be exposed. The thief will come with what he stole [for all to see]. In short, all things hidden will be brought out clearly into the open. As for the righteous, this day will not frighten them, and it will pass like their performance of the *Žuhr* prayer.

Intercession (*Shafa'ah*): There is a special intercession besought by Prophet Muḥammad (ﷺ) for all creatures, wherein he will intercede for the removing of this great tribulation from all people and to let the accountability begin. There will be other forms of intercession besought by others of creation, such as the prophets, for removing believers from Hellfire and to raise their levels in Paradise.

Accountability (*Ḥisaab*): The people will be presented before their Lord in groups for their deeds to be seen by all and to be questioned. They will also be questioned about their lives, their youth, their wealth, their knowledge and their responsibilities, the blessings they received, their faculties of seeing, hearing and intelligence (how each was utilized and expended). The disbelievers and hypocrites will be taken to account in the view of all creation to reprimand them, to prove their guilt, and for people, the earth, the days, the nights, wealth, the angels and their own limbs stand witness against them. They will admit their sins and acknowledge them. As for the believer, each will be given a private session wherein they will admit their sins to Allah, until, when they think that they will be destroyed, it will be said to them, **'I hid them for you in the world and I will forgive them for you today.'** The first people to be taken to account will be the followers of Muḥammad (ﷺ). The first deeds of worship taken into account are the obligatory prayers. The first disputes to be settled will be those which involve the spillage of blood.

The Spreading of the Scrolls of Deeds: The scrolls which recorded each person's deeds will then be spread. These will be records ***"wherein no great or small deed will be left unaccounted".*** The believer will be given the record in his right hand, whereas the disbelievers and hypocrites will be given theirs in their left hands and behind their backs.

The Weighing Scale (*Meezan*): The deeds will be weighed on a scale in order for each to be rewarded accordingly. This scale is a real instrument of measuring with two hands, wherein the deeds that were sincerely done for Allah and according to the legislations of Islam will be made heavy. Some of the deeds that will be given even greater weight are saying *laa ilaaha ill-Allah* (there is nothing rightfully worshipped except Allah), good character, remembrance of Allah, like the saying of '*Al-Ḥamdu lillah*' (all praise be to Allah), '*Subḥaan-Allahi wa bi ḥamdih* (Glory be to Allah and all praise to him) and the saying of '*Subḥaan-Allahil-Ažeem* (Glory be to Allah the Magnificent). Allah will give and take some people's good and evil deeds for others for the evil they did in their lives..

The Reservoir (*Ḥaud*): The believers will then come upon a reservoir of liquid. Whoever drinks of it will never suffer thirst thereafter. For every Prophet there is a special reservoir, and the greatest is for the Prophet Muḥammad (ﷺ). Its water is whiter than milk, sweeter than honey, and more aromatic than musk. Its vessels are of gold and silver, the number of which is like the number of the stars; its length is the distance of Jerusalem in Palestine to Aden of Yemen. The water of this reservoir springs from the river of Paradise called "*Al-Kauthar*."

Test of the Believers: At the end of the Day of Gathering, the disbelievers will follow behind the gods and idols which they used to worship. They will take their followers to the Hellfire in groups like flocks of sheep, either on their feet or being dragged on their faces. Then only the believers and the hypocrites (pretending to be of them) will be left waiting, and Allah will come to them and ask: "What are you waiting for?" They will reply: "We are waiting for our Lord." He will reveal Himself to them by exposing to them His Shin (*Al-Saaq* -the promised sign) whereupon they will all fall down in prostration except for the hypocrites, as Allah said of them: ***"The day that he reveals the Shin, and they are called to prostrate but they will not be able…"***[68:42] Then they will follow Him, and the Bridge (*Siraat*) will be established (over the Hellfire), and Allah will give the believers their lights and darken the lights of the hypocrites.

The Bridge (*Siraat*): It is a bridge extending over Hellfire which the believers must pass over to reach Paradise The Prophet (ﷺ) has described it as *"that which confounds and makes one lose his step and trip. On it there are clamps and hooks like the thorns of a Sa'daan tree…It is narrower than a hair, and sharper than the edge of a sword…"* (Muslim) The believers will be given their light according to their deeds, the largest being as great as a mountain and the least being as small as the tip of the finger. This will light their way, and they will then pass over the Way in accordance to their deeds, the believer passing like the blink of an eye, flash of lightning, a wind, a bird, fast horse, or a rider (or walking and crawling). *Some will reach safely while others are scratched by the hooks, and others will be pulled into Hellfire*. (Al-Bukhari and Muslim) The hypocrites will not have any light; they will turn back, but a wall will be erected between them and the believers. Even though they will desire to cross over the bridge to safety, they will fall into the Hellfire.

The Hellfire: The disbelievers, the hypocrites and some of the disobedient believers will enter the Hellfire. Out of every thousand, **999** will enter the Hellfire. It has seven gates. The heat of the Hellfire is seventy times more severe than the hottest fire of this world. The body of the disbeliever will be made to grow so that he will taste the torture more: the space between his shoulders will be like three days' journey, and the size of his molar tooth will be like the mountain of Uhud. His skin will be made thick and it will be repeatedly exchanged after being thoroughly burnt with a new skin in order to increase the pain of the scorching punishment. Their drink will be boiling water that will scald their stomachs. Their food will be *Zaqqum*, excessively bitter, in addition to the flushing of wounds and the pus of the inhabitants of Hellfire. The least punished among them will have two burning coals placed on the soles of his feet, and by this his brain will boil. In Hellfire, their skins will burn and there will be melting, ripping, pulling and usage of chains and locks. The lowest dreg of its depth takes seventy years of the falling of a body to reach. The fuel of the Hellfire is disbelievers and stones (of idols), its wind is poison, its shade is fierce heat, and its clothes are the fire. It will devour everything and leave nothing. It will growl and moan grotesquely burning the outer skins and reaching down to the bones and depths of the mind.

The Boundary: The Prophet (ﷺ) said: *"The believers will eventually be saved from the Hellfire and come to a boundary (Qantarah) between Paradise and Hellfire. Here they will recompense one another for the injustices and crimes with which they transgressed each other in this world. Then when they are refined and cleansed, they will be admitted into Paradise. By Him in whose hand is the soul of Muḥammad, one of you will know his place of residence in Paradise better than his place of residence in this world."* (Al-Bukhari)

Paradise (*Jannah*): Paradise is the final abode of the believers. Its bricks are of gold and silver and its mortar of musk. Its pebbles are pearls and the dust is saffron. It has eight gates, and each opens to the size of a three-day journey, even then it will be thronging with those entering it. It has one hundred degrees, between each degree and the next like what is between the heaven and the earth. The '*Firdous*' is the highest part, and from it the rivers of Paradise gush. The roof of Paradise is the Throne of Allah, the Most Merciful in Benevolence. Its rivers are of honey, milk, wine and water, gushing without channels, and the believer will be able to make them flow as he wishes. The fruits of Paradise are permanent, close by and easy to reach. In it there are tents of carved pearls the width of each is sixty miles, and the believer will have a wife in each corner. Men will be fully grown but youthful without beards. Their youth will never disappear and their clothes will never become threadbare. They will not urinate, defecate or have any impurity emitting from them. Their combs will be of gold and their perspiration like musk. The women of Paradise are all beautiful virgins of similar ages of their companions. The first to enter Paradise will be Muḥammad (ﷺ) and then the other Prophets. The lowest of the inhabitants of Paradise will wish and be given what they desire tenfold. Their servants are eternal youths like treasured pearls. Indeed among the greatest bliss of Paradise will be the seeing of their Lord Allah (ﷻ), and Allah's pleasure upon them, and their abode of eternity in Paradise.

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Ablution (Wudoo)



Prayer (salah) is not correct without ablution (wudoo). Ablution must be performed with water that is in its original state, such as water of the sea, wells, springs or rivers.
Note : A small amount of water becomes impure (*najis*) if it is mixed with a substance deemed as impure . A large quantity of water, about 210 liters, does not become impure if it is mixed with a substance deemed impure unless it has changed its taste, or color or smell.



One should begin the wudoo by saying "***Bismillah***" (In the name of Allah) and it is preferred that one washes his hands every time he makes wudoo. One who awakens from a night's sleep must wash his hands three times.
Note : It is disliked to wash any part of the body in wudoo more than three times each.



Then it is obligatory that one rinses the mouth (***madmadah***) once, while three times is better.
Note : It is not enough to merely placing water in one's mouth when rinsing it. Rather, water must actually be swirled around in the mouth. It is deemed a beloved act to use the *siwak*.



It is obligatory that one rinse their nose by sniffing in water and blowing it out once. To do so three times is better.
Note : Merely sniffing the water up into the nose is not enough, the water must be blown out and not removed by the hand.



Then he should wash his face once, while three times is better. The boundaries of the face are from ear to ear in horizontally and from the hairline of the head to the chin in vertically.
Note : It is obligatory to run one's fingers through the beard if it is thick, while praiseworthy if it is light .



Then he washes both hands from the tip of the fingers up to the elbows once, while three times is better.
Note : It is preferred to wash the right hand before the left.



Then he wipes over the entire head including the ears. He puts his index finger into the ear and wipes, and uses his thumbs to wipe outside. This is all done only once.
Notes : 1. The obligatory part of the head to be wiped is from the front hair-line of the forehead to the nape of the neck (where the hair ends). 2. It is not obligatory to wipe the entire length of ones hair if it is long. 3. One should wipe the scalp if there is no hair on the head. 4. One must wipe the hairless area on the head behind the ears.



Then he washes the feet up to just above the ankles once, but three times is better.

Notes :

1) The parts for washing in wudoo are four
   a) The face with *madmadah* and *istinshaaq*; b) The hands and arms;
   c) Wiping of the head and ears; d) The feet up to just above the ankles.
   One must perform these acts in sequence, and performing them out of sequence nullifies the wudoo.
2) One should wash the body parts continuously without any pausing. If one delays doing so until the previous part dries, the wudoo is nullified.
3) It is a beloved act to say after the wudoo, "***Ash-hadu alla ilaaha illallah waḥdahu la shareeka lahu wa ash-hadu anna Muhammdan 'abduhu wa rasuluh***" (I testify that there is none that has the right to be worshipped except Allah alone, without partner, and I testify that Muhammad is His slave and Messenger) and to pray two *raka'ah*.

Prayer (Salah)



One begins the prayer by saying *"**Allahu Akbar**"* (Allah is the Greatest) while standing upright. The Imam says *"**Allahu Akbar**"* loudly in the beginning, as well as in all the other *takbeerat* (saying *"**Allahu Akbar**"*) of the prayer in such a manner that those following behind him hear him. The followers, however, should say it quietly. At the beginning of the *takbeer* he raises his hands up to the level of his shoulders with his fingers closed together. The follower says "***Allahu Akbar***" after the Imam has finished saying it.

Note : It is obligatory to say the pillars (such as takbeerat al-Ihram) and obligatory acts of the prayer (such as all of the other takbeerat) loudly enough so that only the person praying can hear himself. it is to hear yourself.



With his right hand, He grasps the wrist or forearm of his left, and keeps his gaze at the place of his prostration. He recites any of the supplications which are reported to be authentic, such as *"**Subḥaanak Allahumma wa bi Ḥamdika wa Tabaarakasmuka wa Ta''ala Jadduka wa la ilaaha ghairuk**"* (You are Glorified, O Allah, and Praised; Your Name is Blessed; Your Majesty is Exalted, and none has the right to be worshipped but You). Then he says *"**A'udhu billahi min-ash-Shaitaanir-Rajeem**"* (I seek refuge in Allah from the accursed Satan); then *"**Bismillahir-Raḥmanir-Raḥeem**"* (In the name of Allah, the Most Beneficent in Mercy, Most Merciful). All of this should be read quietly. Then he recites Al-Fatihah. It is not obligatory upon those praying behind the Imam to recite Al-Fatihah in the loud prayers (Maghrib, Isha and Fajr) but it is better that he recites it in the times of quietness of the Imam (if there is any), and in the quiet prayers (Dhuhr and Asr). He then recites whatever he wishes from the Quran. The Imam recites loudly in Maghrib, Isha and Fajr, and quietly in the other prayers.

Note : It is better to recite the Quran according to the arrangement of the surahs in the Quran, and disliked to recite out of chronological order. It is forbidden, however, to recite words or verses in incorrect order within specific surahs.



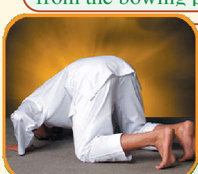
Then he says *"Allahu Akbar"*, raises his hands to his shoulders and then bows. In bowing, he should place his hands firmly on his knees, spreading his fingers, and stretching his back, straightening it so that the head is equal with his mid-section, neither higher nor lower than it. In the bowing, he should say three times,*"**Subḥaana Rabbiyal-Adheem**"* (Glory be to Allah, the Great). If one enters prayer late but completes the bowing, the standing before is also counted and he need not make up for this unit (Rak'ah) after completing the prayer.

Note : All the Takbeerat and Tasmi' (saying "Sami' Allahu liman Hamidah" -Allah hears him who praises Him) are said when one is actually moving, not before or after it. If one delays them on purpose, his prayer becomes invalid.



He then raises his head and says *"Sami' Allahu liman Hamidah"* (Allah answers he who praises Him) and raises his hands to his shoulders. Upon returning to stable upright standing position, he says *"Rabbanaa wa-lakal-Hamd"* (Tahmeed) (O Our Lord, to You is praise) [adding to it the saying] *"Hamdan Katheeran Tayyiban Mubaarakan fihi, Mil'as-Sama waat wa Mil'al-Ard wa Mil'a ma Shi'ta min Shai'in ba'd"* (Many praises that are pure and blessed, the fullness of the heavens and fullness of the earth and fullness of whatever You wish afterwards).

Note : The time of saying "*Rabbanaa wa-lakal-Hamd*" is after one is standing erect and not during movement from the bowing position.



He then prostrates saying *"Allahu Akbar"*, keeping his stomach away from his thighs and thighs from his calves. He must prostrate on his forehead and nose, both palms of the hands, both knees, and both toes of the feet, with the fingers and toes pointing towards the Qiblah. He is to say in the prostration *"Subhaana Rabbiyal-A'laa"* (Glory be to Allah, the Exalted) three times.

Note : The prostration must be on seven appendages: the two feet, two knees, two palms of hands, and the head, which includes the forehead and the nose. The prayer is invalid by intentionally leaving any of these parts, except due to a valid excuse.



Then he raises his head saying Allahu Akbar and sits. The sitting between the two prostrations has two correct manners : **1)** Sitting on his left thigh while propping the right foot with the heel up and the toes planted to the ground facing the Qiblah. **2)**Propping up both of his feet, keeping his toes towards the Qiblah and sitting on his heels with his buttocks.

He says *"**Rabbighfir-li**"* (O Allah forgive me) and he may add *"**warhamni, wajburni, warfa'ni, warzuqni, wansurni, wahdini,, wa 'aafini, wa'fu anni**"* (Have mercy on me, and strengthen me, raise me, give me sustenance, give me victory, guide me, pardon me, bestow clemency on me).

Then he prostrates again like the first time, raises his head saying "*Allahu Akbar*", and then stands erect, putting pressure on the front part of the souls of his feet, and prays the second unit (Rak'ah) like the first.

Note : The place of reciting al-Fatihah is while standing, and therefore if he starts reading before the completely standing erect, he must recite it again or otherwise the prayer is invalid.



When he finishes the two units, he sits for the first sitting of *Tashahhud* as he did between the prostration, putting his right hand on his right thigh and left hand on his left thigh. He should make a fist of his right hand, making a circle with the thumb and middle finger, and point with his index finger. He recites, *"**At-Taḥiyyaatu lillaahi was-Salawaatu wat-Ṭayyibaat, as-Salaamu 'alaika ayyuhan-Nabiyyu wa Raḥmatullaahi wa Barakaatuh, as-Salaamu 'alaina wa 'ala Ibaadillaahis-Saaliḥeen. Ash-hadu allaa ilaaha illallahu wa ash-hadu anna Muḥammadan Abduhu wa Rasooluh**"* (The best of salutations and greetings are for Allah, and our prayers and our purest and good deeds. May the peace, mercy and blessings of Allah be on you, O Prophet.

May the peace be upon us and on the righteous slaves of Allah. I testify that there is no deity worthy of worship except Allah and I testify that Muhammad is His Slave and Messenger).

He then stands for the third and fourth bowing unit in the prayers that are three or four Raka'at *(Maghrib, Isha, Dhuhr, 'Asr)* saying "Allahu Akbar" and raising his hands. He then prays the rest similarly, except that he doesn't raise his voice in recitation and recites Al-Fatihah only.

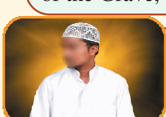


He then sits for the final sitting of *Tashahhud* if the prayer is three or four Raka'at in the posture of tawarruk, which has three correct manners (see chart) : **1)** Sitting on the buttocks with the knees bent, keeping left foot spread and sticking out from under the right calf and right foot propped up.

2) Sitting on the buttocks with the knees bent, keeping left and right feet laid on the right side. **3)** Sitting on the buttocks with the knees bent, placing the left foot between his thigh and right calf and right foot spread.

Then he says as in the first *Tashahhud* : *"**At-Taḥiyyatu lillaahi…**"* Then he says *"**Allahuma salli 'ala Muḥammad wa 'ala Aali Muḥammad kama sallaita 'ala Ibraheem wa 'ala Aali ibraheem, innaka Ḥameedum Majeed, wa Baarik 'ala Muḥammad wa 'ala Aali Muḥammad kama baarakta 'ala Ibraheem wa 'ala Aali ibraheem, innaka Ḥameedum Majeed**"* (O Allah, send praises upon Muhammad and the family of Muhammad, just as You sent praises upon Abraham and upon the family of Abraham. Verily, You are full of praise and majesty. And send blessings upon Muhammad and upon the family of Muhammad, just as You sent blessings upon Abraham and upon the followers of Abraham. Verily, You are full of praise and majesty).

Then it is deemed praiseworthy to recite an authentically reported supplication like, *"**Allahumma inni a'udhu bika min adhaabi Jahannam, wa min adhaabil-Qabr, wa min fitnatal-Maḥya wal-Mamaat, wa min fitnat-almaseeḥ ad-Dajjal**"* (O Allah I seek refuge in You from the punishment of Hellfire, and from the punishment of the Grave, and from the trial of life and death, and from the trial of the Dajjal [Antichrist]").



He then says the *Tasleem* saying *"**As-Salaamu 'alaikum wa Rahmatullah**"* (Peace be upon you and the Mercy of Allah), turning first to his right and then his left.

When he finishes this, he recites the authentically reported supplications which are to be read after finishing the prayer.

Acting According to Knowledge

* Knowledge without practice is reproachable by Allah, His Messengers and the believers. Allah the Exalted said : "O you who believe why do you not do that which you say (you will). It is a monstrosity before Allah to say that which you do not do." Abu Hurairah (ﷺ) said: "The similitude of knowledge without acting upon it is like the treasure which is not spent for the cause of Allah." Fudail (ﷺ) said : "The knowledgeable one remains ignorant about what he knows until he acts upon it."
Malik ibn Dinar (ﷺ) said : "You may meet a man who does not make any grammatical mistakes in speech, yet his deeds are all mistakes."

O my brother & sister :

Allah has facilitated for you to read this beneficial book, what now remains for you is its fruit which is to act accordingly.

■ In this book before you the verses of Allah's Book, the Qur'an, and its explanation have been presented, so be keen to put into practice what you know of these verses. It is mentioned that the companions of the Prophet (ﷺ) : "…would learn the reading of ten verses from the Prophet (ﷺ) and then not take ten more until they would know completely what these ten contain concerning knowledge and practice. They would say: 'We learned the knowledge and the action." Islamic law has encouraged putting knowledge into practice. Ibn Abbas (ﷺ) said about the meaning of the saying of Allah the Exalted: "They recite it with its rightful recitation." The meaning is that they follow it with the rightful practice. Fudail (ﷺ) said : "Verily the Qur'an was revealed so that people may act upon it, but the people have taken its mere recitation as the action."

■ In this book before you, some aspects of the Sunnah of the Prophet (ﷺ) have been presented, so be quick to respond by doing good deeds accordingly. The righteous people of this Ummah would not learn anything except that they would advise one another in implementing it properly and also call others to act upon it in accordance with the command of the Prophet (ﷺ): " If I forbid you to do something, then keep away from it, and if I order you to do something, then do of it as much as you can " [Al-Bukhari and Muslim] They feared intensely the painful punishment of Allah, as Allah the Exalted said: "Then let those who go against his command beware lest they be struck by a trial or they be struck by a painful punishment." There are many examples of their desire to practice the Sunnah as best as possible:

➤ The example of Umm Habibah, may Allah be pleased with her, when she narrated the saying of the Prophet (ﷺ): "Whoever prays twelve units (Raka'at) in a day and night then Allah will build for him a house in Paradise." [Muslim] She said: "I have not left them since I heard this from the Messenger of Allah (ﷺ)."

➤ The example of Ibn Umar (ﷺ) when he narrated the saying of the Prophet (ﷺ): "It is the right of every Muslim who wants to bequeath something not to